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Ottawa finally settles with Grassy Narrows

John Bird

"No amount of money can even come close to compensating the people of Grassy Narrows for the 14 years of horror we have lived since mercury polluted our river system and way of life in 1970," said Grassy Narrows Indian Band Chief Arnold Pelly at the June 29 signing of a $4.4 million compensation agreement between the federal government and the Grassy Narrows band.

His concern was echoed by John Olthuis, who has been negotiating with the government on behalf of the band for the last four years. "We need new mechanisms so the victims of industrialization can be compensated immediately," said Mr. Olthuis. "They have to be given the means to try to get their lives back to normal as soon as possible — even while negotiations are continuing." Mr. Olthuis is the research director for the Christian political organization, Citizens for Public Justice.

The Grassy Narrows band has been seeking compensation ever since 1970, when mercury contamination from a Dryden, Ont., pulp-and-paper mill owned by Reed International was discovered in the English-Wabigoon river system. The river was closed to commercial fishing, destroying the band's principle means of livelihood. The closing of fishing lodges put guides out of work. Health problems from eating the mercury-polluted fish, and enforced idleness, contributed to a sense of despair on the reserve, and social disintegration followed the economic collapse of the community.

"While I'm glad that the settlement with the federal government has finally come, and that the people will now have a chance to start rebuilding their community," said Mr. Olthuis, "I also feel sad that we operate in such a complex society and political forum that it takes people without power 14 years to achieve a settlement.

"I feel sad that so many people at Grassy Narrows have lost their zest for life in those 14 years. There were men and women active in the commercial fishing there, and as guides, in the prime of life, who have seen the most productive part of their lives pass in limbo. It will take them many years to get back the will to work and to feel happy about themselves and their work.

"The children, too, have grown up in a community of despair, and that has affected them deeply. Their role model has been one of powerlessness and uselessness, and a great number of them have turned to glue sniffing and alcohol, and even suicide."

Mr. Olthuis said it had been a long, hard struggle even to get this far. The federal government is only the first of those responsible to reach a settlement with the band. Reed International, and its successor, Great Lakes Forest Products, are still far from a settlement, as are both the Ontario government and Ontario Hydro. Mr. Olthuis continues to act on the band's behalf in these negotiations.

Continued on page 4 ...

Something to smile about

Representatives of the Grassy Narrows Indian Band negotiating team are flanked by federal ministers. From l. to r.: John Munro, former minister of Indian Affairs; Steven Fobister, Grassy Narrows Band; Chief Arnold Pelly, Grassy Narrows Band; John Olthuis, Band negotiator; John Reid, M.P. Kenora Rainy River.

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

39th year of publication

July 20, 1984
No. 1938

UC conferences shilly-shally on ordination of homosexuals

Paul De Groot

EDMONTON, Alta. — The ordination of homosexuals to the United Church ministry has gotten a cool reception from United Church conferences across Canada.

Responses from the 12 conferences into which the church is divided range from outright rejection of the proposal to retaining the status quo, an Edmonton Journal survey indicates. Not a single conference has positively endorsed the proposal, contained in a report released by the church's Division of Ministry, Personnel and Education (MP&E) in April.

The Journal survey, based on information from United Church headquarters in Toronto and calls to conference offices across Canada, shows that five conferences voted against the proposal, four recommended more study before dealing with it, and three neither accepted nor rejected it.

Many responses are mixed. Most conferences which rejected the report, for instance, also recommended further study of the issue.

Conference votes are not binding on church commissioners who will meet in Manitoba in August to consider the proposal, but they do indicate roughly how churches across the country are thinking.

Several factors made analysis of the responses difficult. The proposal itself simply suggests that "in and of itself, sexual orientation should not be a factor determining membership in the order of ministry."

Two conferences have in effect confirmed that position, without coming out in favour of ordination of homosexuals. The Manitou (northern Ontario) conference said the issue requires more study and that for now the current requirements for ordination, which say nothing about sexual orientation but judge a candidate on academic qualifications, ability to serve congregations, lifestyle and other factors, should be retained.

Since that position ignores the question of whether homosexuality is an acceptable lifestyle for a minister, it may seem evasive, said Rev. William Hickerson, whose Manitoba and Northwest Ontario conference voted similarly.

"But essentially it's a reflection of our trust in the present system."

Continued on page 7 ...

The emerald ring

Lini Grol continues her story based on a Frisian legend on pg. 15.

Society like statue needs repair

TORONTO, Ont. (JMS) — Two important objectives emerged recently at the 14th annual meeting of the John Milton Society for the Blind in Canada, (JMS) — a volunteer organization supplying religious reading to print-impaired Canadians. The objectives were the restoration of curtailed services and the further expansion of the program to reach more blind and low vision persons from coast to coast.

The curtailment arose two years ago when rising costs and limited operating funds made it necessary for JMS to reduce the number of issues of its ecumenical publications. INSIGHT, its large print magazine, was reduced from 11 to 6 issues a year and INSOUND, its hour-long recorded program from 6 to 4 issues per year. To restore these devotional programs to their former frequency will cost the Society an additional $20,000 beyond its 1984 income of $91,000, the meeting was told.

"Even though we finished the year with a small surplus," said JMS President Dr. Wilbur K. Howard, a former Moderator of the United Church of Canada, "we must not be satisfied with a curtailed program."

He compared the Society to the Statue of Liberty. "From afar, the Statue looks the same as it did when first dedicated 98 yers ago. Up close, you see it is riddled with rust. To guard against this we must keep moving and changing to provide the full reinstatement of all programs," Dr. Howard said.

Thinkbit

Said a teacher to his class, "This event took place in 64. Whenever I say 64, I mean, of course, that the event took place in the year 1864. However, I say 64 instead of 1864 in order to save time."

from a book written in 83, 1983 that is.

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Editor Bert Witvoet
Office Manager Stan De Jong
Editorial Assistants: Ellen Zwart, Marian Van Til
Accounting: Willy Suk
Advertising: Klara Numan
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Gritfioen
Typesetting: Kim Yungblut
Political Editor: Ben Vandezande
Children's Page Editor: Doro Bakker
Western Correspondents: Jeff Adams, Paul DeGroot
Easter Correspondent: Cathy Kalverda

Canada mail: Second class mail registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 13, 27, August 10, 17 and December 28, by K Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092
Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8:15 - 4:15 p.m.
Canadian Calvinist founded 1945
Contact founded 1949
Calvinist Contact since 1951

Advertising
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.
Subscriptions:
$22.50 for 47 issues, $42.50 for 94 issues. Airmail $75.00 for 47 issues.

Editorial

Editorial Advisory Board: Stan de Jong, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart

Does a culture shape a living church?

Some have greeted the recent decision of the Christian Reformed Synod to open the office of deacon to women with the pessimistic observation that feminism has won out and is destroying the fabric of the church. According to them June 19 was a black day in the CRC.

The idea that feminism should win out is, of course, a dreadful thought. Feminism is a secular movement that traces its roots to the spirit of the French Revolution, which cried out: "Ni dieu, ni maitre!" The movement is diametrically opposed to the spirit of Christ, which makes us cry out, "Abba, father."

Is it true that feminism is behind the desire of those who favour women in office?

The Church in history

We can learn something from history. Our forefathers fiercely opposed the spirit of the French Revolution. In The Netherlands this opposition resulted in the formation of the Anti-Revolutionary Party, which gave political expression to the belief that people must work historically according to biblical principles.

Did our forefathers reject the fruits of the French Revolution? Initially, yes. Democracy was seen as an invention of the Devil. Christians were monarchists or oligarchists and did not support giving the franchise to every man, and certainly not to every woman.

In 1912, in Grand Rapids, Michigan, a certain Rev. Johannes Groen, pastor of the Eastern Avenue Christian Reformed Church, was branded a feminist and Marxist for suggesting in the *Grand Rapids Press* that women should be given the right to vote in state elections. (From a research article by Nicholas Huizenga) Groen was ostracised and died a heart-broken man.

Today we laugh at that question. We consider a full franchise and democratic elections a blessing from God.

What has happened to the spirit of the French Revolution? It has claimed its thousands, but has it destroyed the Church of Christ?

Of course, we may not fall asleep on femin*ism*, individual*ism*, and liberation*ism*. These are apostate spirits that keep us from seeking first the Kingdom of God and His righteousness.

But at the same time we must realize that not all the fruits of revolutionary liberation movements are undesirable. Who can deny the benefit of the abolition of slavery? Yet, it was humanism in the American constitution and other writings that led the way in freeing slaves.

The Church in culture

There is another consideration we do well to keep in mind. It pertains to the question of how the Church relates to its culture.

There never has been and there never will be a live church that can stay outside of its cultural environment, while prophesying against apostate spirits in that culture. The early Church was surrounded by a hellenistic culture that treated women with great disrespect. In the ears of his contemporaries, Paul's words that husbands must treat their wives with respect and that male and female are equal before the Lord must have sounded both liberating and upsetting. This was Paul's response to the command not to be of the world. But Paul did not propose an a-historical break with his times. A church must stay with its own culture.

This cultural connection became abundantly clear when one listened to some special delegates to the CRC Synod.

There was fraternal delegate Dr. Egbert Schuurman, representing a fairly conservative denomination in The Netherlands, The Netherlands Reformed Church (Nederlands Gereformeerde Kerken). His church allows women in office. There was a Korean delegate (CRC) who explained that his people do not allow women to give leadership. There was an Indian delegate (CRC) from New Mexico who presented his culture as easily inclined to give church leadership to women.

All these were brothers who represented churches we are one with or are in fellowship with. We think of each other as brothers and sisters in Christ. Yet, our cultural milieu determines more of our character than we sometimes care to admit.

The Church in interaction

We in Canada and the United States must realize that we live in a time when women are presidents and managers. A church that is alive and that interacts with its culture will change with that culture, cannot maintain a nineteenth-century model of society in home and church.

The present difference between those who are for and those who are against women in office is probably a difference in degree of interaction between themselves and their culture. Perhaps this explains why city churches seem more in favour and country churches more opposed to women in office. City churches are not more or less faithful than their country cousins; they tend to interact more with the dominant culture.

But the difference is not absolute, and does not warrant separation. As long as love for God's Word does not diminish, there is no need to cry wolf.

The fight against secularism continues on many fronts — newspaper reading, television watching, consumer habits, work attitude, education choice, political alliance and theological discussion. No one has a corner on faithfulness and security, whether he be "conservative" or "liberal."

Only the Good Shepherd can make us safely graze.

Letters

Qualified women as deacons

On Sunday, July 1 we could read in the bulletin of our Fruitland Christian Reformed Church that women may serve as deacons, and be ordained.

I would like to say a few words about this.

My late mother-in-law, who lived in Holland, and died last year, was called to be an elder and deacon, but she was not ordained. It was love for God and His church that gave her the authority to be a help for the needy. When there was a wrong in the church, she would go there to help.

And, I think about Corry ten Boom, who as a little girl already did the task of a deacon.

Whether we are single or married, we are all called to serve that way. But according to me, we don't have to be ordained.

There are many women in our church who do understand this task, and do it. Several women volunteer to help in Shalom Manor in Grimsby.

Being a widow for 12 years myself, I always experience special care. I also try to do my part, out of love for God and His church.

Mrs. H. Koolman,
Stoney Creek, Ont.

How C.C. gets to Nigeria

Your paper takes a while to get here, mailed as it is via surface mail. However, it gets here a lot quicker than any American magazines posted in the USA. Whereas C.C. takes 2-3 months, most US magazines take up to a year.

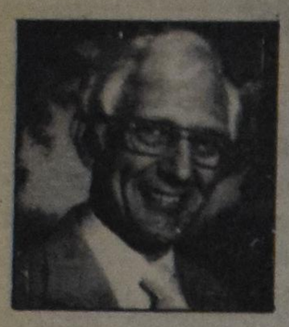
Secondly, we import a lot of books into Nigeria. But we order American books from Canada for the simple reason that if they are sent from the US they will take 6 months to a year *or more* to arrive, while those from Canada take a good month!

These remarks are made in view of past postal discussion. Thus, those of us living abroad prefer the Canadian postal system to that of the USA. My organization has lost some $10,000 because of books mailed in the USA have failed to arrive!

John H. Boer,
Institute of Church and Society
Jos, Plateau
Nigeria

An interesting comment about international mail! Our experience has been that continental mail moves quicker in the United States than it does in Canada. Are we to conclude that the two countries use different criteria for what gets priority? **Editor**

SKYLIGHTS/WILLIAM R. RANG



No trespassing signs in the Kingdom

I've always loved the country of my birth for its simple beauty. To wander through the forests, over the meadows and the heather, to sit on the sanddunes and watch the angry sea were my favourite pastimes. I spent time admiring its quaint villages and its historic towns. But too often, when I came to a place away from the hustle of the cities and its centres, I found that I was not allowed to really enjoy myself. All over the country folks had posted signs "No Trespassing. Article 461 of the Judicial Code." That was it. Native sons and daughters were hemmed-in by the laws of the land.

Strange as it may sound, in the Lord's Kingdom there are numerous "No Trespassing" signs as well, but the difference between His Kingdom and that of the Netherlands is that in the latter the signs were erected by the governing authorities whereas in the first the signs were posted by the citizens themselves. That makes for a vast difference.

I find it even more surprising that the apostle Paul writes to the young chap Timothy, "Everything created by God is good." We are inclined to say the opposite to our young folks. It is very unfortunate that many of us who believe in the Lord Jesus Christ, but also many who live outside the faith have the wrong notion that to believe means not to do a large number of things. Thus they narrow the freedom that we have in Christ and force on us a limited life.

Mind you, when the apostle wrote that everything created by God is good, he attached a number of conditions to it. First, the Word of God says that "everything" must be used with thanksgiving. When we can go on our knees and thank Him for it, we cannot use it sinfully. Of course, the Rule of Thankfulness restricts us here and there, and puts a flat "no" behind a number of attitudes, activities, and desires that have become encased by sin. To just bluntly name one: sex is good, but not outside of marriage.

However, there is yet another point that the apostle brings out. The "everything" of which he wrote becomes sanctified by the Word of God and through prayer. That's the secret. When we dig into the Word and let it engulf us, we will learn to exclude sinful things from our lives. Yes, a life of prayer will turn our unity with the Lord into a powerful reality that will indeed turn life into Life. And such a Life will bear fruits.

It is no wonder, then, that the apostle urges us to train ourselves in godliness (1 Tim. 4:7), for godliness is of value in this present life, "as it holds promise for the present life and also for the life to come."

It's not the "No Trespassing" signs that build our lives, but the training in godliness.

William Rang is principal of the Chr. School in Dunnville.

longer letter

Response letter to Nel Molenaar

Dear Nel,

You are so right in saying in your letter to the *Calvinist Contact* (June 15) that adoption is better than fostering. Unfortunately, not all children that are in foster homes are permanent wards, and therefore available for adoption.

Let me introduce you a little further to our "little rascal" Perry. Perry is a bit over two and a half, and he has lived with us since he was four months old. Perry "belongs to" his parents. He has not been given up for adoption. Since he is handicapped, his parents sign a form every six months, requesting that he be cared for in a foster home.

Do you ask, "How can anyone do that?" Picture a young couple brought up in a culture that considers handicapped children an unbearable burden on society, and that culture also dictates that the first son must be able to step into the father's shoes should something happen to the father, then would you not agree that those parents are doing their best for their son, in letting him grow up in our home where he is unreservedly loved and valued?

No, he is not our "own," but in our hearts he most certainly is. Of course, if the parents were to finally cut their ties and give him up for adoption, you wouldn't have time to blink before we said "yes." So please don't assume that we are unwilling to adopt him.

The social services department in Alberta does the best it can (theoretically, at least) to plan for permanency for foster children. I'm sure they do the same in other provinces. This means that when at all possible, adoption is the immediate goal, but there are many extenuating circumstances that preclude that possibility.

Sometimes parents are only temporarily incapable of caring for their children. Sometimes there are no viable training or educational facilities near enough to a child's home. Sometimes children are in the middle of some legal entanglement that may take months or even years to come to a resolution.

I would like to assure you that I have met quite a number of foster parents. All those that I know seem to be strongly concerned for the well-being of the children in their care, and provide a very stable home environment. Very often foster parents do become adoptive parents when a foster child becomes available for adoption.

I know of several cases personally.

You are extremely blessed to have the room and the financial stability to adopt eight children. We have neither. But even so, I dream of adopting children someday. I know that the Lord is training and pruning us for a purpose. How I wish I could peek into the future to see what the end result will be.

May God continue to bless you and your family.

Ricky Goebel,
Calgary, Alta.

Canadian Press style prevails

We have had a few persistent complaints about our habit of not capitalizing adjectives that in other publications are capitalized. In order to remove this "eyesore," our editorial staff has decided to adhere to Canadian Press style, except for the use of "ou" in words like "neighbour*" and "favour."

In other words, you will see Christian and Canadian capitalized, even when they are adjectives. In the case of "reformed," however, we will make the following distinction: "Reformed churches" are churches which belong to the Reformed Church of North America; "reformed churches" are churches which hold to reformed teachings, but can be Christian Reformed, Canadian Reformed and the like.

Enough!

Editor

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Expense for Pope's visit worth it

Many people complain about the millions of dollars spent on the Pope's upcoming visit. One of our readers does not mind.

We have seen the film "The Bells of St. Mary" and we like it. In sickness we prefer to be in a Roman Catholic hospital. Sister Teresa is an example of the R.C. virtue. Our storekeeper around the corner, who caters to the children of the Catholic and the public schools, can see a difference in the children taught by the sisters.

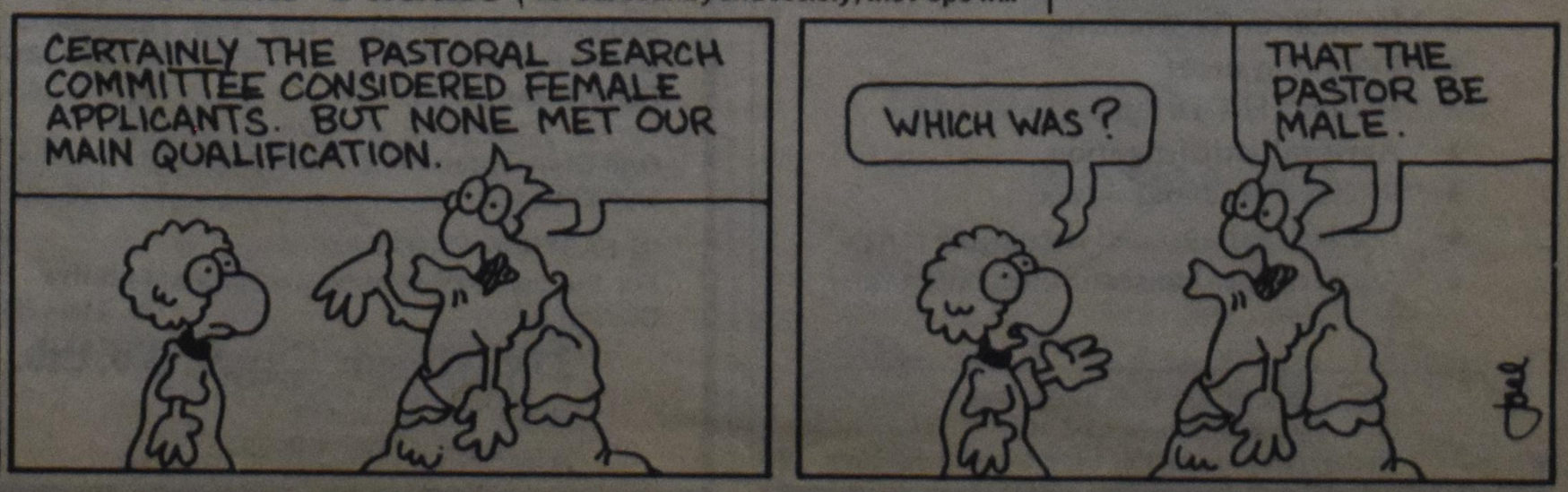
More than 475 years ago the Pope was planning to send missionaries to Canada. In 1534 the first ones arrived in Quebec. They were sent from coast to coast to tell the story of the Almighty God who had created them for eternity. They did this with great sacrifice.

In 1983, 449 years later, there were 10,433,849 Catholics, 5915 parishes and missions, many hospitals, 7,243 diocesan priests (teaching and administration), 5,132 religious priests, 37,214 sisters and 3,497 brothers. *Annuaire 1983 Directory.*

After 450 years of benevolent work for our country and society, the Pope will visit Canada for the first time. The cost for his safety is well worth what his Church for our beloved country has done and is doing from day to day."

K. Mazereeuw,
Mississauga, Ont.

Pontius' Puddle


CERTAINLY THE PASTORAL SEARCH COMMITTEE CONSIDERED FEMALE APPLICANTS. BUT NONE MET OUR MAIN QUALIFICATION.
WHICH WAS?
THAT THE PASTOR BE MALE.

Society

Think Global, Act Local

Ben Vandezande

There comes a point in a column's life when it must end before it loses its freshness. That point has come for *"Think Global, Act Local."* *"Think Global, Act Local"* has tried to provide concrete suggestions for local action to demonstrate the cosmic vision of the Kingdom.

It will be discontinued for a while. As one person said to me "No matter, it will take us a year just to get started on all of the things you have suggested this year!" Good point. Maybe it's time to stop talking about what we *could* do and simply learn by doing.

Of course, no one person can be expected to carry out all of the suggestions I have made. That's why we have a diversity of gifts in the Body of Christ. But, and this has been the underlying assumption of the column all year, every Christian *has some responsibility for the public community in which he lives.*

We tend to relate to that community at a distance. Time is one problem, but our mindset is perhaps a larger barrier. We have concluded that the public community is out of bounds for us as Christians. Perhaps it is because we think it is part of "the world" from which we are to be so different by staying apart from it. Perhaps it is because we have an understanding of the antithesis which won't allow us to come close to "a sinner" or even a person from another denomination.

Let me be specific. Does the Heart Fund, my son's soccer team, the library board, the block parent program, the Chamber of Commerce; the exercise club or the association to help the disabled have to be consciously Christian for me to be present there as a participant? Perhaps to ask it another way, may I benefit from any of the services these groups provide?

In my mind the answer is "of course!" to both. But that also assumes that wherever I am my participation is an expression of my faith, not only personally but also in terms of the decisions I make there.

It is critical that such efforts show me love our neighbour in the community as we do ourselves. We are effective at thinking globally. But will we concretize that by acting locally? I hope so.

Settlement with Grassy Narrows

... continued from page 1.

Great Lakes had net earnings of $77 million in 1981, said Chief Pelly. "It's immoral that they refuse to settle with the band." The company reneged on a November 14, 1983 promise to the band and to federal Indian Affairs Minister John Munro to table a settlement offer within a month. Mr. Munro promised to use his powers to force Great Lakes to honour its commitment, but an offer has still not been forthcoming.

A substantial measure of control over the traditional land use area is essential if the band is to continue and expand its traditional activities of hunting, fishing, trapping and food gathering, and ensuring such control is the main aim of negotiations with the province.

But the Ontario government is opposed to any meaningful participation by the band in the management and use of resources and has issued so many recent permits for competing uses such as mining, logging and tourist operations that the band's traditional activities are threatened to the point of extinction.

Self-sufficiency is the band's overall objective in rebuilding the community. The $2.9 million economic development fund to be set up with the federal money will help: expand band-controlled logging and wild-rice-harvesting operations; re-establish commercial fishing in unpolluted waters; outfit hunters, trappers and guides; and establish a sewing factory to produce native clothing, arts and crafts.

A $1.5 million social development fund will support such projects as: a home for the elderly; a group home for children; a social-health centre with 24-hour individual and family counselling; a detoxification centre; and a whole range of crisis and long-term counselling services.

The capital from each fund will be invested and the projects will be financed with the annual interest earnings of approximately $750,000.

Mr. Olthuis suggested that a more just mechanism for dealing with situations like the one at Grassy Narrows would be for the federal government to set up some kind of a trust fund so the victims could be compensated immediately.

Chief shakes hand with Munro, while John Olthuis looks on.

Then, he said, it would be up to the government to work out with the other parties responsible for the damage, the amount of compensation each would have to pay. But while those negotiations were going on, the victims would still be provided with the resources they needed to rebuild their lives.

Problems like this arise partly out of our adversarial system, he said, where those with the loudest voice — the rich and the powerful, and those in the mainstream of society —

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can get things done regardless of the justice or injustice of their argument. "The weak, the powerless and those on the periphery, on the other hand, have no open doors; they have to keep banging away until they create their own power.

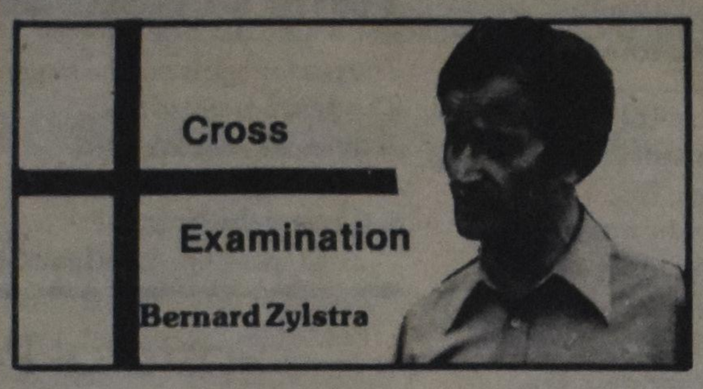
"And this kind of adversarial approach just divides society — into the mainstream and the marginalized. The marginalized simply don't have access to what the mainstream takes for granted."

Many of the marginalized, particularly native people, he added, have been put in that position by the kind of government policies that encourage different value groups to give up their values and assimilate into the mainstream. The only alternative they are given is to hold onto their values and remain isolated and marginalized.

CPJ's task, he suggested is to continue to help the powerless find ways of achieving justice in a hostile, mainstream society — which includes being willing to listen to them and to help them develop their own voice.

CPJ's longer-term task is to promote awareness in mainstream society of the importance of making real room for diversity in a culture — the result will be a more dynamic, interesting and democratic society.

"When the Grassy Narrows people say they want to be self-sufficient and live off the land," said Mr. Olthuis, "Canadian people should be able to see that as a worthwhile objective that doesn't detract from their own lifestyles."



Let's get it over with!

So now John Turner is our new Prime Minister. But already his very first days in office show that we do not just need a new PM; we need a new government. And it is already abundantly clear that Turner is not in a position to give us that. Canada needs a new government. And that means that Turner needs an election. The sooner he calls it the better it is. Let's get it over with!

In my last column I wrote that the Liberal Party faces three problems: (1) it has to distance itself from Trudeau, (2) it must bring the West into the Ottawa government, and (3) it must address the economic issues behind unemployment, government deficits, and a declining dollar. Without an election Turner cannot deal with these problems.

In his words and attitudes Turner clearly wants to establish a pretty clean break with the Trudeau era. When he introduced his new cabinet on June 30, he argued: "Within the scope of the members and ministers available to me, you would have to look back into the pages of the history of this country a long way before you found such a massive and fundamental new look to government."

That is qûite an overstatement. Turner dropped thirteen members from Trudeau's cabinet and added five new faces. The trouble is that the new faces are all lightweights, and practically all of the cabinet members who exercised power in Trudeau's regime will continue to do so in Turner's. When he announced the membership of the Cabinet's planning and priorities committee, which in effect is the inner circle of power within the Cabinet, there was virtually no change. We see all the old names: Marc Lalonde, Allan MacEachen, Herb Gray, Andre Ouellet, Lloyd Axworthy, Jean Chretien, Judy Erola, Gerald Regan. Not one of the newly appointed Cabinet members is part of the inner circle. The only new face is that of Edward Lumley, whose power has greatly expanded.

Turner could have appointed a person like Iona Campagnola to a cabinet post since she plans to run in the next election anyway. But with respect to the question in innovation, he clearly took the cautious road. The old boys' network of the Liberal Party elite will continue to hang on to power until an election gives Canadian voters an opportunity to change the old guard.

This means that Turner will not do much about our economic problems. It was most interesting to see that precisely in the week when Turner took over, the Canadian dollar continued to tumble in an unprecedented manner. So did the stock market. The only thing of substance that went up were interest rates. And that means a further slowdown in the economic recovery.

He has now announced that his priorities are youth unemployment, a national job apprenticeship program, and a retraining program for older workers replaced by the new technology. Excellent! But if Turner will try to implement these priorities without the courage to face the government deficit, then he will opt for the quick fix. Perhaps here more than on any other issue we need a confrontation between the Liberals and the Progressive Conservatives. we need that confrontation now, not in polite debate but in an election.

Finally, Turner wants to give the West a hand in governing the country. On this score he threw caution to the wind and announced that he will run for election in British Columbia. In this way he wants to take charge of the indispensable revival of the Liberal Party west of Winnipeg.

It is interesting to observe that his decision to run in the West is the only decision of courage we have seen thus far in Turner. It is also important to note that this decision is the only one that affects him personally and individually. All of the other major decisions he had to make have a direct impact on collective entities — the Cabinet, the national economy, the power structure of the Liberal Party, its fortunes in Quebec.

I think it is very good that Turner is willing to take risks, particularly when his own fortunes are at stake. They will be very much at stake when he faces the opposition in a B.C. contest.

But his stature as Prime Minister will depend on courage in much wider settings, on a willingness to take risks in decisions that affect the weal and woe of the Liberal Party itself. More importantly, in decisions that affect the weal and woe of Canada itself.

Until now John Turner has created an image of self-conscious and quick decision making, of courageous innovation, of controlled confidence. As of today this image is skin deep. It lacks substance.

An election can help prove whether there is substance to the image. An election can give Turner a chance to present to us a really new government with new solutions. Let's get it over with, the sooner the better.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Old sayings never die, they just serenade away

Listen, my friend, a good listener only needs half an ear. You laugh at old sayings? They ring true often enough. I'll tell you a story.

There once was an extremely odd, little person. But she possessed ability galore. Typing, filing, you name it — she could do it. An excellent, quick typist ... stenography was her cup of tea, herb tea, that is, because caffeine made her restless.

Her name was Miss Bird and despite her pert prettiness and efficiency, she never married. She had never met her better half — you know, as in, to half and to hold.

Now there was a certain fellow in town, visiting — very handsome, rich, even had the title 'earl', and he was single. People would look at him and say "there's got to be a catch," and they were right. Mind you, he was also very likeable. Well, as I said, this fellow was in town visiting for a few days and the very first time he met Miss Bird, he fell deeply in love.

He wrote her love sonnets, sent her chocolates, but they also contain caffeine, and she was unimpressed. He called her his little nightingale, his sparrow hawk, his pure dove, but to no avail.

About to despair, in one last effort, he took her fishing at 4:00 one morning and proposed several times as he hooked the bait. But she didn't swallow his line, so to speak. In desperation, he turned the box of bait over on his head.

They were married the next day.

Ah, do not lose sight of old sayings, my friend. They may prove truer than you know. As it was, the wormy earl caught the Bird.

C. Farenhorst-Praamsma

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Church

Dordt College presented rare book

Dale Grotenhuis, director of the Dordt College Concert Choir, and Dordt President John B. Hulst glance through some of the preface pages of the 1618-1619 Acts of the Synod of Dordrecht which was given to Grotenhuis as a gift to the college.

SIOUX CENTER, Iowa — When the Dordt College Concert Choir and Director Dale Grotenhuis traveled to the Netherlands in early May, little did they know that they would be presented an originally-bound copy of the 1618-1619 Acts of the Synod of Dordrecht.

The rare and valuable edition, printed in Latin, was given to Dordt by Rev. T. Kuipers, pastor of the Burgwalkerk in Kampen, the Netherlands from his personal library.

According to Dr. John B. Hulst, president of Dordt College, this particular Acts of Synod is especially significant to Dordt College because it was at this Synod that the Canons of Dort were formulated; the Belgic Confession and the Heidelberg Catechism were revised and adopted along with the Canons as the three doctrinal standards of the Reformed Church.

The book will be placed on display in the Dordt College Library.

Encouragement

Man often suffers much
because of troubles he expects
but never come to pass.
Thus must he carry more
than God to him imparts.

And though we have a cross
to bear,
it's lighter than the one we fear.
But should real sorrow come
our way
then God Himself will not delay;
He'll give the strength we need.

* From "Bemoediging" — Translated from the Dutch by Wm. Suk. (Author unknown)

Herman Dooyeweerd Foundation publishing complete works in English

(La Jolla, Calif.) Dr. Magnus Verbrugge has reported that the works of Dr. Herman Dooyeweerd will become available to the international world of Christian scholarship and will be published in North America. A reprint of the magnum opus of Dooyeweerd, *A New Critique of Theoretical Thought* and *Reformation and Scholasticism in Philosophy* are expected to appear in 1984.

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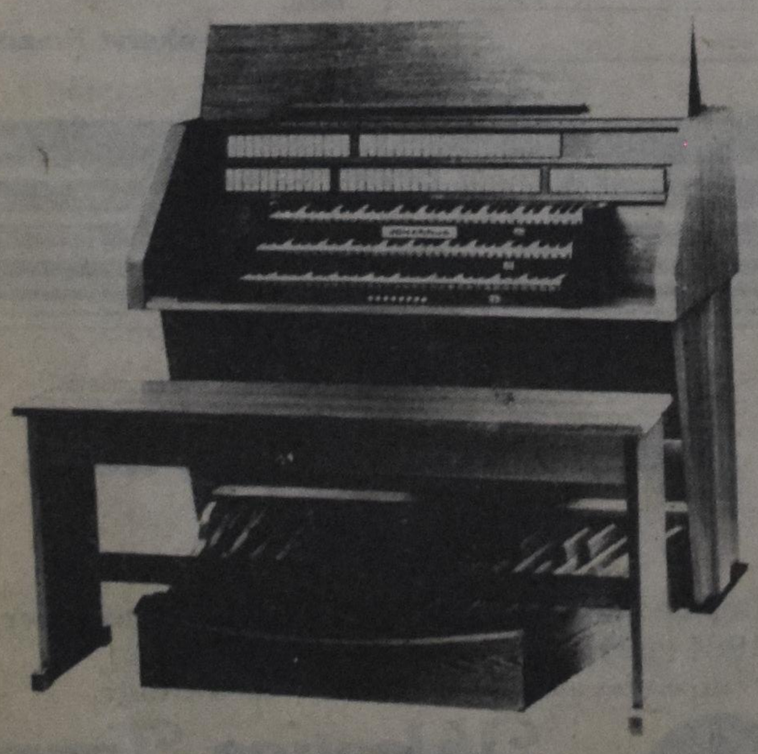

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Church News

Canadian Reformed Church

— The Council of the Maranatha Canadian Reformed Church, Surrey, BC, announces that by mutual accord the agreement with missionary Rev. R.F. Boersema, will terminate on April 5, 1986, because Rev. Boersema is of the opinion that to continue his work in mission he needs to give more time to mission studies and because Council sees a continuing need for a full-time missionary in Sao Jose da Coroa Grande. Rev. Boersema will be available to follow up another call after April 5, 1986.

Christian Reformed Church

Called

— to Grande Prairie-La Glace, Alta., Cand. Henry de Vries of Vernon, BC

Accepted

— to Calvary, Ottawa, Ont., Rev. Gerald Hogeterp of Bethel, Saskatoon, Sask.

Declined

— to 2nd Toronto, Ont., Rev. Bernard H. De Jonge of Exeter, Ont.

— to Bethel, Saskatoon, Sask., John C. Ribbens of Jenison, Mich.

— to Blenheim, Ont., Rev. Joe Veltman of Brooks, Alta.

New Clerks

— 2nd Toronto, Ont., Mr. John Blom, 828 Tandridge Cresc., Rexdale, ON M9W 2P2

— Bethel, Edmonton, Alta., Mr. Robert G. Phillips, 11222-33 Street, Edmonton, AB T5W 1X5; 403-474-0150.

Classical Meeting

— Classis Huron will meet in regular session on Sept. 19, 1984 in the Collingwood CRC. All materials for the agenda must reach the stated clerk, Bernard De Jonge, by August 13. Persons or groups wishing to make a presentation must first consult the stated clerk.

Keep in touch with the Christian community with a classified ad in C.C.

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Rime or Reason

The parsonage is not the haven
it's often thought to be.
At times we note the flock
behaving
as if it were the Holy See.

Klaas Sis

Any more trifling it couldn't,
this wedding in Toledo:
she in white, which she shouldn't,
and he in rented tuxedo.

Sy Nodd

Pastoral Pondering

Reflections on preaching — II

What is proclamation?

It is hard to imagine a worship service with no preaching. For most of us the sermon is the essential ingredient in worship. In many Reformed churches patterns of worship are changing; our grandparents might well look surprised. Yet, they would have no difficulty in recognizing the sermon as God speaking to His people.

Scriptural worship can best be described as a dialogue. It is a dialogue or exchange between God and His people. God takes the initiative, and the people respond. God speaks His Word, and the Church praises Him. During the Middle Ages this pattern of worship changed, but the Reformation brought a return to Scriptural norms.

These norms or standards were already apparent as the Church Fathers followed the Apostles. Thus Justin Martyr in the second century wrote in His *First Apology:* "And on the day called Sunday, there is a meeting in one place of those who live in cities or the country, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. When the reader has finished, the president in a discourse urges and invites to the invitation of these noble things."

The preacher as messenger

The "discourse" of Justin's time has become the "sermon" of our day. Other designations are also used, but the heart of the sermon is still the same. Preaching is proclamation, or if you prefer the King James' word "declaration." The Bible insists that preaching the gospel is a royal proclamation and that the preacher is an official herald or messenger.

The preacher is a *minister* of the Word — one who *serves* that Word of the Lord. Edmund P. Clowney has written a book entitled, *Preaching and Biblical Theology*. In it he has a chapter on the authority of preaching, and addresses the nature of sermonic proclamation. Clowney writes, "It describes the work of the preacher in apostolic contrast to jovial flippancy, highflown speculation, sentimental gush, moralistic nagging, and a dozen other abuses of the pulpit. Nor can it be applied readily to such sermon substitutes as book reviews, interpretative dancing, panel discussions, feature movies, or baptized vaudeville."

Thus, the preacher does not present himself or his own views. He represents the Lord of the Church, and the sermon is the Lord's proclamation. In the Old Testament God revealed Himself with many mighty deeds. He said to Moses (Exodus 33:19) "I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence."

The preacher as ambassador

As history progressed God used spokesmen and especially prophets to tell the people His Word. The great Proclaimer was himself the Proclamation — Jesus Christ. The Epistle of the Hebrews begins, "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things."

The preacher as God's ambassador has to proclaim God's amazing Truth: The Lord saves sinners and establishes the Kingdom of Heaven! That is the Good News Paul preached in Ephesus and elsewhere. He culminates his preaching ministry in Acts 20, "Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. Therefore, I declare to you today that I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God."

Preaching, then, as proclamation is not a sharing of certain insights that may or may not be considered by God's people. Rather, it is a coming with the authority of Scripture: "Thus says the Lord!"

Richard Stienstra

The United Church loses interest in evangelism

Johan D. Tangelder

At the time of the union in 1925, the Methodists, Congregationalists and Presbyterians had a total of 540 workers overseas. The new denomination was committed to the commission "to make disciples of all nations." This was the spirit also of the UC's Women's Missionary Society and the Boards of Foreign and World Missions.

Universalism

By 1977 the old missionary fervour had gone, however. The number of missionaries had dwindled to 119. Dialogue with persons of other faiths had become the slogan. An *Observer* article commented that sharing our faith now means "that we acknowledge joyfully, probably without trying, that others who may know nothing or little of Jesus of Nazareth may know the Christ, and may enrich our knowledge of Him. A devout Zoroastrian teaches us something of Christ? Yes. That's it."

Since we live now in a global village, in the age of mass communications, technology, widespread knowledge, we must have a different attitude to the religions of mankind than in bygone generations, says The *Observer*. We must work toward an attitude of mutual acceptance between Christian and non-Christian.

Former moderator Dr. N. Bruce McLeod said the church "will fulfil its mission not by turning Hindus and Muslims into Christians, but by standing with Muslims and Hindus and helping them to live together in love." He also questioned whether Christian missionaries should even go out to convert people from other faiths.

Rev. Clifford Elliott, minister of the Bloor Street UC, Toronto, is also a universalist. He advocates cooperation between Christians and believers from other faiths. Elliott wrote, "Hindus attest to having 'found Christ' in their own traditions and experience. Are Christians to say they are mistaken?"

Rev. Lois Wilson, past president of the Canadian Council of Churches, past moderator of the UC, and one of the 7 presidents of the World Council of Churches, believes that Christianity and other world faiths are committed to seek jointly for a new community. This search "will mean reciprocal invitations to Christmas eve communion and to Ramadan or Pongal. It will mean a sharpened sense of sharing a common future together, or not at all."

If the Gospel is not unique; why send missionaries? The mission of the Church has turned then into a baptized development agency, promoting justice in Third World Countries.

Endicott

One of the UC's most controversial figures is probably Dr. James Endicott, former missionary to China. He supported the communist revolution of 1944. During the Korean war he accused the Americans of having used germ warfare and the Canadian government of complicity. He was almost unanimously scorned for his charges.

Endicott regarded the church as hopelessly reactionary. He believed communism was "a liberator" of the people. He thought there was a scientific basis for the revolution in Marxism, and that this was closely related to the teachings of the Bible. "There came a time when I sat down with my communist friends and looked through a concordance for God's concern for the poor and God's condemnation of the rich," he said.

He resigned from the mission and ministry in 1946. His letter from Shanghai included this statement, "I now feel called to take an active part in the struggle for human betterment in the field of the social and political movements, areas that are considered unsuitable for ministers to be active in unless, possibly they happen to be on the 'right side.'" In 1952 the UC dissociated itself from the Canadian Peace Congress and from the statements made by Dr. James Endicott.

The tide has now turned. The drift leftward in the church has led to Endicott's rehabilitation. In 1982 the General Council apologized to him and affirmed his prophetic role as a peacemaker. The UC changed and not Endicott. In an interview he said, "I will be content when the church comes to terms with the findings of modern science regarding the nature of capitalism." In 1982 he still preached frequently and encouraged peace movements. He did not look for the heavenly Jerusalem. This world was to become it. He confessed, "I believe in a Christ-like world; I know of nothing better and I will be content with nothing less."

Charles Templeton

Charles Templeton was for some years Canada's flamboyant, effective, persuasive and famed evangelist. In 1945 he was the enthusiastic director of Toronto's Youth for Christ. From 1950 to 1955 he conducted great preaching missions under the auspices of the Board of Evangelism and Social Services of the UC. Many young people were converted under his ministry. Years ago I met an evangelical Baptist seminarian who had come to know Christ during a Templeton crusade.

Templeton lost his evangelical convictions. He publically confessed his misgivings about his own faith. In 1958 he left the ministry to work for CBC. In 1969 he confessed he no longer believed in a life after death. "You live on in deeds done and in your progeny." Jesus was the superlative man. The church in Canada had, in his opinion, by and large outlived its usefulness.

Templeton made a great name for himself in the secular world. He is the world's gain and the church's loss. What a tragic turn-about.

Billy Graham

After the Templeton years the mood changed. The support for crusades waned; their effectiveness and propriety questioned. When Dr. Billy Graham came to Canada to hold a centennial crusade for a "national spiritual awakening," the UC was sorely divided whether or not to pledge support.

Rev. Ben Smillie, a university chaplain, charged, "the Graham group contradicts everything we are trying to accomplish through the New Curriculum." Rev. Bill Phipps of Trinity UC, Toronto, said Graham's Gospel "is what the

Continued on page 11 ...

UC conferences shilly-shally

... continued from page 1.

Several conferences did not produce resolutions of their own, but their thinking can be deduced from the way they handled resolutions which came to them.

The British Columbia conference rejected petitions calling for rejection of the proposal, but passed no resolutions confirming it. Delegates appeared to want to leave the decision to the General Council in August, said Rev. Ivan Cumming, executive secretary of the conference.

The Hamilton conference's record is hardest to read. It approved a petition rejecting ordination of homosexuals, in effect voting against it; but also rejected a petition against ordination of homosexuals, in effect siding with the proposal.

The dilemma is solved by looking at other resolutions approved by the Hamilton conference, said Doug Tindal, communications officer for the conference. They ask that all sessions (the governing bodies of individual congregations) or all members of the church be asked to vote on the question.

From that potpourri Tindal concludes that the conference said: "If the General Council wants to say no, it can say no all by itself, but if it wants to say yes it has to ask the church at large."

Every conference indicated the issue requires more study. The Newfoundland, Maritime and London conferences rejected the proposal and recommended more study. The Bay of Quinte conference also rejected it, and recommended, as did the B.C. conference, that homosexuality be studied apart from the question of ordination.

The Alberta, Toronto, Montreal and Ottawa conferences all suggested further study, with Montreal and Ottawa recommending that it be studied by the second General Council after the next one, which could be as late as 1990, depending on whether councils are held every two or three years in the future.

Summing up his conference's position, Rev. Fred Sorenson of the Manitoba Conference may have been speaking for the whole church: "They really have not answered the question. They did not want to say 'no' and they did not way to say 'yes.'"

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Feature

Say amen, somebody (II)

A four-part series on gospel singing and joyful worship

Calvin Seerveld

When I was a teenager, my Dad was president of the Long Island regional chapter of the Gideons. At a Bible study and prayer meeting in our house I attended, everybody got off their chair, kneeled on the floor, each facing his own chair, and we prayed together. It felt strange to me since I had never seen grown-up people in that posture before. I thought it was something only kids did before you went to sleep at night.

Our West Sayville Christian Reformed Church led the service at the Bowery mission in New York City every fifth Monday of a month (about three times a year — we had to drive in the 60 miles). One time as Senior in high school I was asked to give the message, and my brother Harold would play the trombone for special music.

During my message a warden with a broom-stick pole walked around to poke the bums in the small of their back, jerking up their heads, if they seemed to be falling asleep. It was only when my brother played a simple hymn tune that I saw a flicker of life in the gathered indigents (who had to attend the service if they wanted a supper that evening).

When the mission director, who knew a good thing when he saw it, asked whether the men wanted to hear the music again, slowly most of the beaten men there carefully and silently put up their hands. And the mellow trombone tones filled the air and touched the hearts of those lonely men once more. Sometimes, I thought reproachfully to myself, words can't do what music can.

In the old, early days of Trinity Christian College, when we had only about 50 students, I wanted to expose us WASPs to the history of Black song. So I made an appointment with Thomas A. Dorsey and went to visit him on the South Side of Chicago. At his home I was ushered into the living room, spic and span and full of mementoes, with the brand new furniture it looked like, covered over with heavy-duty, see-through plastic (visible in the film, *Say Amen, Somebody*). It reminded me of the *pronk-kamer* in old Dutch family homes.

Mahalia Jackson

Dr. Dorsey told me his history and agreed to come to the college with a few choir members. In fact he wrote a paragraph the MC could use to start off the performance, which ended, "— and now, introducing Thomas A. Dorsey!" The old showman was still alive.

They came in an extra-long, black limousine taxi, and swung up to the clubhouse entrance of Trinity with a flourish. The five women and Dorsey were all dressed in black. I had wanted a *conversation* between Dorsey and me on how Gospel song developed historically, illustrated by stages of songs. But these black folk had come to *sing*.

So they sang to our small gathering, standing around the piano, and it was a special evening. We ended by his directing us all in "Precious Lord." I'm sure our sincere response was truly mediocre by their standards. Hardly anybody said "Amen" all night long, although we did politely clap.

When Hans Rookmaaker and I visited Mahalia Jackson in the '60s we also worshipped at the Salem (Jeru-salem) Baptist Church on Chicago's Southside which had been her training ground.

There were three choirs of women in the worship service: the young girls on the front left sang rhythmic, bouncy songs of praise; the women still in the twenties and thirties together on the front right sang syncopated hymns of a more intricate nature; the older women singing from behind the pulpit did anthems as staid and as predictable, working up toward a climax, just like the ones you'd hear in a Christian Reformed Church.

During the service one middle-aged woman in the congregation went rigid with praise. Two big ushers carried her out, stiff as a board, their hands under her neck and ankles. A half hour later she returned under her own power, calm and glad and walked back to her front seat. "That wasn't fake," Mahalia Jackson told us after the service; "People come here to shuck their troubles, and get hope for a new week."

At 43rd and Wabash, Chicago, is the huge building where the First Church of the Deliverance meets, upwards of a thousand people. The first time our family worshipped there we put the children in the nursery, back among the stove pipes and heating ducts of the furnace room. About three hours later we retrieved them; we hadn't known the worship service lasted so long.

At offering time, everybody walks around the side and then down the main, red-carpeted aisle to the front where the deacons stand in a semi-circle and watch everybody throw their dollars down in a pile before the pulpit, ready to make change from large bills, if necessary.

And at the evening service, held from 11 p.m. to midnight, which is broadcast on the radio, it was always an unforgettable experience. I don't remember the name of the preacher who preached there in the '60s, but I remember the wizened face of the aged woman who always read Scripture in a halting, singsongy voice of utter conviction and finality, like a matriarch or prophetess raised from the dead to bring us the living Word.

And I remember Ty Cobb's choir, a hundred or so men and women ranged in bleachers up across the whole front of the church, dressed in white robes and black tuxedoes; two electronic organs, a grand piano, two string bases and an electric bass guitar stood ready to pick up the beat. When the director pumped his arms, the sound took off, and it rained exhilarating paeans of Gospel song, cascading sound and rhythm and joy, so that you were lifted up (sursum corde!) into a world of heartfelt exaltation.

A couple of months ago my wife and I were taken by a friend to the evening worship at the Greater Grace Temple of the black Apostolic Church in Detroit. We came in while they were warming up, and didn't leave until it was over three and a quarter hours later.

There were testimonies from people about how God had helped them during the week, when their son was picked up by the police, when a fire had burned out the kitchen and living room — "Jesus is all I got left, and he is all I need!" — when somebody's broken leg was healed. I couldn't hear them all, but the thousand people present listened patiently and offered their Amens and "Praise Gods" sympathetically.

The men's choir at this kick-off service for a two-week, every-night, revival worship series knew how to sway and sing out with power. Their succession of lead singers pitched the song closer and closer to a rock beat, belting out the Jesus-lyrics into a microphone. The preacher for the evening was a woman from Brooklyn, and her text exposited on Elijah and Jezebel.

She delivered the message of God's faithfulness to down-and-out Elijah at Horeb with the intensity, rapidity, and short, staccato sentences of an auctioneer, so that your attention was riveted by her voice. There was no way to get away from the amplified prophecy of her story-telling sermon. You were chastened and comforted, pushed and pulled and caressed by her insistence until you finally submitted and said, "Amen!"

Also in Detroit I was asked on the spur of the moment whether I would preach from my Reformation perspective in a Pentecostal church. "Sure," I said, and we sped away, arriving after the service had started.

After I was introduced as Brother Cal, I immediately engaged them in response. "Can you take it, for me to read a *whole* chapter from the Old Testament as my text?" I asked. "Yes, Amen!" they said. "Do you know young king Solomon acted like the major of Detroit?" I asked. "O no! Amen" they said. And that's the way it went the whole service.

When I came to the prayer at the end, I could hear them shift into higher gear, as it were, hanging onto my pleas to the LORD; and I experienced myself building on their expressed responses, so that it all became a glorious jumble of us *together* entreating the LORD for his blessing on the Word preached.

When the amateur rock band of young people from the church led us in a simple doxology new to me, projected on the front wall by an overhead projector, I too, like their preacher standing next to me, found myself gently rocking side to side, hands and arms uplifted.

What does this mean, I thought, for worshipping in Willowdale?

Next week: evaluation

Calvin Seerveld is Senior Member in Esthetics at the Institute for Christian Studies in Toronto.

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Christian Reformed and United

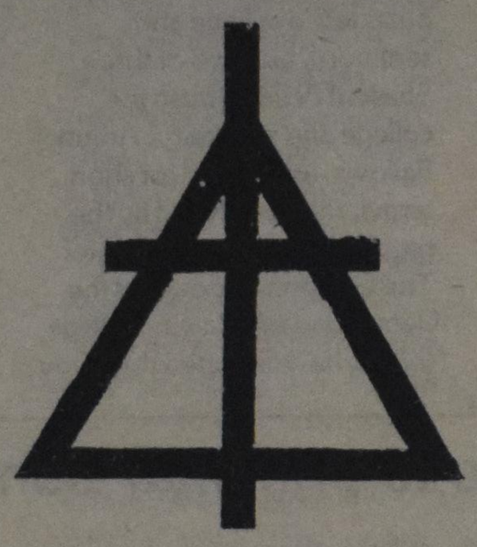
George Van Arragon

The deliberations of the Christian Reformed Synod 1984 about the ordination of women as deaconesses reminded me of the recent assembly of the Hamilton Conference of the United Church of Canada in some ways. I sat in the galleries of the Hamilton Conference for a few of the rather spirited debates on the matter of homosexual orientation and ordination. Listening in, the lines appeared drawn to me, the minds made up, with minimal discussion of the biblical evidence pro or con on the floor. In all fairness, however, I would commend the biblical focus of the published report of the *United Church Renewal Fellowship*, written by Maxine Hancock. The debates illustrated the wide diversity of opinion within the church as well as a certain amount of conflict and controversy.

The similarity between the process of discussion in the Christian Reformed Church and the United Church seemed strong. It reminded me of what a senior United Church minister once banteringly said to me at a local ministerial meeting: "You may be Christian Reformed on earth, but we'll all be United in heaven." I wondered whether there was perhaps some justification for calling the United Church on earth: the Divided Church of Canada. But no, people who live in glass houses shouldn't throw stones. For in many respects we're in the same boat and face similar issues. Our track record in dealing with them has been just as marked by controversy.

Church history and scripture

Our creeds and sacraments, doctrines and traditions were all hammered out and shaped on



the anvil of controversy. Much of our interpretation of Scripture and our Church Order was likewise forged and refined in the crucible of conflict. These did not fall perfected, from heaven into our laps, but came into being gradually over the centuries via reflection and practice, discussion, prayer and often heated debate. The Nicene Creed, the orthodox doctrine of the nature and person of Christ, the Reformed interpretation of the Lord's Supper, and even the current practice of women voting at congregational meetings all were attended by hefty controversy in their formulation.

There is no doubt in my mind that in this process the Holy Spirit patiently guided the church. But the devil was at work there as well. *Time* magazine in an article some years ago pertinently remarked: "Where two or three are gathered together in My name there the devil is first of all." Not all of the conflict in the past was sanctified. Some of it has been demonic and shameful to the church and seriously impaired its worship and witness.

Yet throughout her history, for better or worse, the church has addressed the issues of the day and often emphasized those aspects of Scripture which spoke to the concerns and needs of Christians. In all of this the Bible did not change, but its interpretation and application in the lives of believers did. Sometimes the church remained united, sometimes it emerged divided from its conflicts. Always it changed with the times.

A ship in the fog

Perhaps an apt analogy of the church throughout history is that of a ship sailing through the gloomy fog. We meander towards the lighthouse, sometimes losing sight of it as we hit a particularly heavy patch of fog. Sometimes we even become hopelessly lost for extended periods of time. Then suddenly the light breaks through the gloom again and we sail for it. Soon we're on track again — for a while at least, until we hit another patch. That fog is our sinful self and our sinful world. But God's Light has pierced the gloom, and shines to guide us on our way.

Like fog, conflict is inevitable in a church and not all conflict is bad. It forces you to open your eyes and to sail carefully in the midst of the mist, to seek the lighthouse. Every living church will have conflict. Only cemeteries are without conflict.

When King James the First

unveiled his now famous new translation of the Bible in 1611, it was met by a howl of protest. Undaunted, he prohibited the publication of all other translations. Yet it took eighty years for the King James Version to become the accepted version in England.

Conflict has often divided the church. Usually it is the men who are at fault. Men have and will split a church over anything: over psalms versus hymns, over minor points of doctrine or church order, even over women. I hope that it does not come to that after Synod 1984.

Aim for the lighthouse

It's time to hoist the limp sails and get on course again. Some will dispute and protest that we're still in a fog and going in deeper. But the decision of Synod 1984 has in no way changed the primary task of the church. We are called to worship the Lord and to be His witnesses.

Much of this protracted controversy has been unworshipful and a poor witness to the world and to one another. It has not edified me or helped me to serve my Lord. We would be well served by the advice of the apostle Paul which he expressed so eloquently to the Philippian church so dear to him: "Forgetting what lies behind, I strain forward to what lies ahead ... let those who are mature be thus-minded." And to his Ephesian congregation he wrote: "I beg you to live a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace."

Let this be "the Lord's agenda" for us as we sail for the lighthouse. Perhaps the challenge in the near future is to keep "the unity of the Spirit in the bond of peace." Let's work at it together as sisters and brothers in the Lord — United and Christian Reformed.

Rev. Van Arragon lives in St. Catharines. He is completing a leave of absence pursuing graduate studies on the commentaries of the Early Church on Isaiah and is presently awaiting a call.

Setting a course for the Board of Publications

Marian Van Til

As early as 1981-82 the possibility of a single, long-range plan for the Board of Publications of the Chr. Ref. Church was suggested. There was doubt, however, about the ability to implement such a plan since *annual* synods which approve both programs and budgets tend to encourage one-year planning.

By January 1983, however, the Board decided it should initiate development of a "10-year plan for the Christian Reformed Church's publications ministry" for consideration by the 1984 Synod. It believed such a plan would provide significant direction to its ministry. A plan was developed, and Synod 1984 not only considered, but approved it with few questions.

The plan covers eight areas, some of which will be new to the Board's jurisdiction: denominational publications, educational material, periodicals, supplies, joint publications, music and liturgy, printing and publishing services, and "unexplored territory."

A time-table for implementation and review is included in each of these areas.

The education department will be divided into four divisions: curriculum, training and consultancies, general publications (books, booklets, informational material), and music and liturgy. This will allow each division to develop and make available programs according to their own appropriate guidelines. The existing plan for adult education will be re-evaluated, including the possibility of developing video materials for home use.

A new product to be developed by the education department, in whatever media would be appropriate, will be an "issue series" which will provide in-depth analysis/discussion of issues currently facing the CRC.

A full range of musical and liturgical resources and guidelines for use in worship, education, and evangelism is planned. In developing such material, special attention will be paid to the needs of nontraditional congregations.

A new periodical is planned which will be aimed at CRC leaders; this publication will aim to aid and equip leaders in their congregational ministries, providing information about denominational trends, events, issues, and offering training for office-bearers, church-school leaders, and others. It will be published ten times per year and contain from 24-36 pages per issue.

Such a publication would in no way supplant *The Banner*, since that paper has different goals than the proposed periodical.

The possibility of a second new periodical is being explored. It would be directed to a far broader audience — the North American public. It would report on, comment on, and "prophetically address" our culture from a Calvinistic perspective.

In regard to general denominational publications, an increased product line is proposed which would include church supplies requested by local congregations and agencies, and books of CRC interest, e.g. sermons, autobiographies, and CRC history.

The CRC Liturgical Committee's task will in the future be assigned to the Board of Publications. The efficiency and feasibility of such a plan has already been demonstrated in the Psalter Hymnal Revision Committee's merger with the Board. Such a merger between the World Literature Committee and the Board is also being discussed; but the latter committee has not yet given a positive answer to that marriage proposal.

The Board will develop and provide a full range of art, editing, and copyrighting services for use by those whose printing is done by the Board. This will allow new needs to be met, eliminating the need for each organization which requests the Board's printing services to contract for services individually for each product, or to hire its own staff to do these tasks.

"What will these new projects cost?" Synod asked. Virtually nothing to individual church members, was the answer. A. James Heynen, current executive director of the Board of Publications stated that, if administered well, the publications soon pay for themselves. The quota amount requested this year by the Board ($1.75 per family) has been *reduced* from that of last year ($2.25 per family), a rare occurrence.

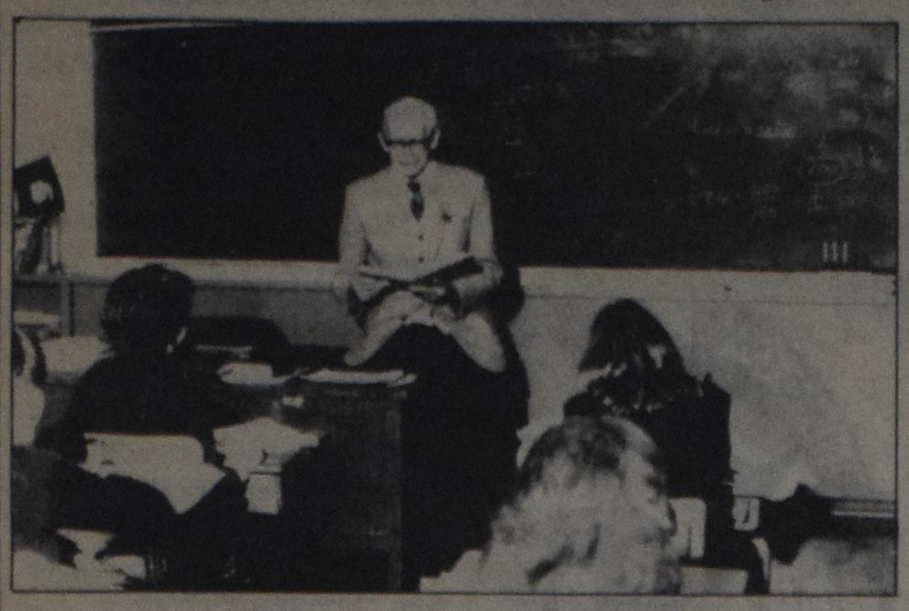
It is estimated that by 1987 the Board of Publications will relocate in a facility offering adequate space for its current and projected projects.

The 10-year plan is concrete but allows the flexibility to re-evaluate programs. And though Gary Mulder, who will take over as Board of Publications executive director later this year, is not yet intimately familiar with the plan, he did not anticipate fundamental problems in accepting it.

School

Chalkmarks

An ode to Mr. Van Dijk



A story I will try to tell
Of Mr. Van Dijk who, at John Knox did dwell.
Lessons to many he did teach,
Teaching us math and improving our speech.

Often from 9:00 to 10:00 he'd talk to us,
Thus fill time, we made no fuss.
He sits on his "perch", throughout the day,
Guiding his students in every way.

Mr. Van Dijk, so they say,
From school, has seldom missed a day.
"Believe you me," his favourite line,
Has often been heard from time to time.

For quite a few years of his age he lies,
When asked, "One hundred and four" he sighs.
Twenty-five years he has served the school,
Working hard to enforce every rule.

Throughout the years, a terrific job he's done,
Trying to make school seem like fun.

MaryAnn Kwantes, Gr. 8,
John Knox Chr. School Society,
Mississauga, Ont., on the retirement of their principal.

Calvin Center for Christian scholarship

In May, 1976, Calvin College established the Calvin Center for Christian Scholarship to promote rigorous, creative, and articulately Christian scholarship addressed to the solution of important theoretical and practical issues. In 1977-78, the first year of its existence, the Center Fellows studied the topic Christian Stewardship and Natural Resources. In addition to several other publications, two significant books were the result of their work: *Earthkeeping* (Eerdmans, 1980) and *Hunger Awareness Dinners* (Herald Press, 1978).

For the coming year, 1984-85, a team of Fellows has been appointed and will convene to study the topic Creation and Cosmogony. Typically Center teams are comprised of two or three Calvin Fellows selected from the faculty of Calvin College and Seminary, two or three Visiting Fellows from outside the college and seminary, and two or three Student Fellows from the college and seminary. Adjunct Fellows, appointed for short terms, may be invited by the regular Fellows at the Center. The Governing Board of the Center and the Calvin College faculty have selected the study topic for the 1985-86 academic year: Christian Faith, Health, and Medical Practice.

Fellowship Application Information

Persons wishing to be considered for appointment as a Visiting Fellow to the Center for the year 1985-86 should correspond with: Dr. Roger R. Rice, Academic Dean, Calvin College, Grand Rapids, MI USA 49506.

Letters of application should be postmarked no later than September 11, 1984.

A farewell tribute to principal John Van Dijk

Synonymous with Christian education in the Clarkson area is the name John Van Dijk. Since the doors opened in 1959 the school has operated under the kindly leadership of Van Dijk's principalship. When the doors closed in June, they closed on an era. Van Dyk, who has led the school through its first quarter century, is retiring. His retirement coincides with the school's 25th Anniversary.

Van Dijk lived for the first twelve years of his life in Indonesia, the son of a missionary. He graduated from an agricultural college in Wageningen, the Netherlands and emigrated to Canada in 1948 and settled in Picton.

Mr. Van Dijk applied for a teaching position at Clarkson in 1959 and was invited to become their principal. He earned a B.A. degree in Psychology at McMaster University in Hamilton in 1969.

The agricultural graduate certainly had the opportunity to sow many seeds, tend the young plants carefully, prune a little, cultivate, and provide plenty of Sonshine. Season after season of planting, watching young plants become mature; enjoying the new generations of seedlings. May he enjoy the fruits of his labours.

He is perhaps best characterized by a comment from his students: "Mr. Van Dijk likes us, he cares, he's fair!"

Thanks John, for caring, for loving, for being fair and faithful for many years. Your colleagues and friends honour you and wish you a full and happy retirement with your wife and family. May the words of the 92nd Psalm define your retirement years:

"The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the Lord, they will flourish in the courts of our God.

They will still bear fruit in old age, they will stay fresh and green, proclaiming, "The Lord is upright."

• Jim Berry, summer promotion director for John Knox, has come to appreciate John Van Dijk immensely. He writes: "I would like to express to you the real 'in the flesh' example he has been to me of the type of sincere and beautiful dedication that has gone into the Christian School movement over the years in many, many communities. His heart is genuinely committed to providing the children of Christian parents with a very sound academic program that has its roots and foundation in the Word of God. He believes with all of his being that Christian education is not some fleeting response to a poor public school system but that a truly Christ-centred curriculum *affirms* the Lordship of Jesus Christ over *all* areas of life.

"One aspect of Mr. Van Dijk's ministry to the children — and that is exactly what it is — is an especially powerful statement about what Christian education should always strive for. That is his unswerving attempt to instill in the children who pass through the school's corridors a sense of personal piety that confirms the unique education that they are receiving.

"Mr. Van Dijk is always concerned about how well the children put what they are learning into active practice. He, is concerned about shaping the conduct and character of the students as well as their academic potential. To me that is the proper perspective of a Christian school that has its roots deep in the rich soil of the Reformed confessions."

Perhaps Van Dijk's young students can best sum up their impressions of their principal: These two grade one pupils wrote:

What Mr. Van Dijk likes to do

He likes to work. He likes kids. He likes this school and he likes the teachers. And he likes teaching kids.

Aaron Scott Oberlander

Mr. Van Dijk is the best principal I ever had even though this is my first year of school. I love Mr. Van Dijk because he is nice of course. What he does is work most of the time.

Philip ter Haar

• Thanks to JKCSC "Image" and Jim Berry.

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The United Church loses interest in evangelism

... continued from page 7.

mass of non-churched think Christianity is. I say it isn't. I say he's selling the gospel down the drain."

Others were of a different opinion. They called for a strong endorsement. Ben Smillie was accused of a "sour grapes" attitude. A minister in Regina sent a telegram to the *Observer* commenting that Dr. Graham had "done more to promote the cause of Christ than most of his critics."

Padre of the Pubs

The UC tried various evangelism methods. A unique experiment was the Toronto night club mission of the late Rev. Arthur Parkman, who devoted himself full time to visit beverage rooms to listen to people and counsel. He became known as the "padre of the pubs." This evangelistic type of ministry became a recognized appointment within the UC.

McClure

Dr. Bob McClure, a veteran medical missionary, former moderator, is well known for his unselfish work and devotion to the suffering and the needy. He specialized in orthopaedics and leprosy. He worked in China, spent four years with the Arabs in the Gaza strip, and headed the Ratlam Christian Hospital in India for 14 years. There he performed over a thousand operations a year, "ranging from brain surgery to wart removals."

Dr. McClure describes himself as a "foxhole Christian, not an office Christian." His views are controversial — to say the least. He favours abortion for those who want them. He said, "... if a fetus is an unwanted child, I would rather see it not born. And I say this after having done many abortions."

He does not believe in the bodily resurrection. Resurrection is the continuation of the spirit from generation to generation. He views the UC as a "big umbrella to include everyone with different religious thoughts and shade." His creed is simple, "the God I worship is the God of love; and second, the God I worship is the God and Father of all men."

Theology was never his strongest point, though he was the spiritual leader of the largest Protestant church in Canada. Once he attended, as vice-president of the Christian Medical Association of India, a special meeting of medical missionaries and theologians in Germany to study the theology of medical missions.

He saw no need for such a gathering. He described it as "being all bunk."

Tangelder is pastor of the Christian Reformed Church in Strathroy, Ont.

Japanese composer joins Dordt College faculty

SIOUX CENTER, Iowa — Dordt College will welcome Nobuya Matsuda to the college's Studies Institute for the 1984-85 school year, according to President John B. Hulst.

Matsuda is presently a faculty member of the American Conservatory of Music in Chicago where he has been since 1965. He is currently putting effort into composing and researching the Psalter Hymnal and composing a concerto for string orchestra, "Fantasie for Flute and Cello"; an unaccompanied flute piece, "Song of Solomon"; and a symphony, "This World."

His symphony, "This World," is based on the five points of Calvinism and the Creation. The American writer Dr. Larry Woiwode has been writing the text for the symphony. Matsuda hopes his composition will reach many who do not know the Lord and provide some inspiration for the believer as well.

Check the Calendar of Events for happenings in your area.

small talk

Alice Los

Observing the faith in transit

When the plane to Amsterdam took off and soared into the night with every muscle of its metal body strained and each mechanical sinew vibrating with the throb of its engines, I was completely caught up in its triumphant battle with the law of gravity.

I was also keenly aware of a benevolent Creator Who had allowed for such exhilaration when He formed the universe.

Therefore I did not immediately notice the interesting passenger a few rows ahead of me in the innards of the big machine. Moreover, when, after its enormous initial exertion, the plane slid into a more relaxed rhythm, there were the usual pleasantries. Would I like a drink? A Dutch newspaper? Finally, dinner.

As I said grace I hoped the man in the next seat wouldn't think any less of me. I am a timid Christian. But then, when the stewardesses bustled about as so many mothers, intent on getting their brood to quiet down for the night with an extra pillow here and a reassuring glass of water there and urging us to be good passengers who draw the curtains so those who'd like to stay up could watch the movie, I spotted the young man who would etch a lasting image on the screen of my memory.

With his long beard and black garb I took him to be a Mennonite but when he exchanged his widebrimmed hat for a skull cap I knew he was a son of Abraham and as such he became unwittingly assured of my attention. His very young family remained meekly anonymous at his side all during the flight as the concept of headship came to life before my eyes.

Meanwhile, I ignored the movie and after a half-hearted attempt to sleep, I told myself that I would be the poorer for not looking at the earth or the clouds from another than the usual angle while I had the chance. Gingerly I reached across my snoring neighbour and lifted the window shutter.

The plane's massive right wing which helped to keep us aloft, gleamed in the light of the moon. Clouds swirled not too far underneath and prevented a peek at some sign of life in Greenland. Dawn broke when the new day by Canadian standard was barely an hour old.

The movie was over and people began to stretch and become restless. The Jewish family stirred too. For them, it soon appeared, a new day meant new ceremonial duties first of all. Whether at home or suspended in space over the Atlantic, their religious respects were to be paid.

As I watched the young father change his dress continuously while he prayed over (and with? I couldn't see) his dependants, as he knelt and stood, in his jacket or wrapped in his prayer shawl, reading feverishly fast from what probably was the Talmud and the stewardesses politely worked their way around him, I had very mixed feelings.

My own Christian timidity glared me in the face. At the same time I realized how legalistic and joyless the ritual before me was. I wished this twig from Jesse's stem would believe me if I'd tap him on the shoulder and told him that his Brother had been born long ago to break his bonds too.

But as I kept quiet he wound a leather strap around his arm and brusquely declined breakfast. Was he obeying the ancient command to read the Torah after getting up in the morning? If so, I would never know. His words were lost in the usual din of a pressurized airplane cabin and finally intercepted by the voice of the captain who announced that the descent to Amsterdam airport was imminent.

In the hush that followed the Hebrew's voice fell silent too. The plane worked its way through a thick layer of clouds. The lush fields of my homeland, cut into neat rectangles by roads and canals, were at close range already when we emerged. Touchdown brought the usual relieved atmosphere.

We gathered our belongings. On my way to 'Arrivals' I saw an El Al plane being readied for its flight to Israel. Would my young friends be among its passengers?

Wherever they were going, I hoped they'd have a good time and I found myself wishing for loving relatives to meet them. Most of all, I hoped they'd meet their Brother. Then I set my mind to the homecoming at hand.

Alice Los lives in Kemptville, Ontario.

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- U Canadees staatsburger bent, door geboorte of naturalisatie, en
- U 18 jaar oud bent, of ouder, en
- Uw naam voorkomt op de Lijst van Stemmers.

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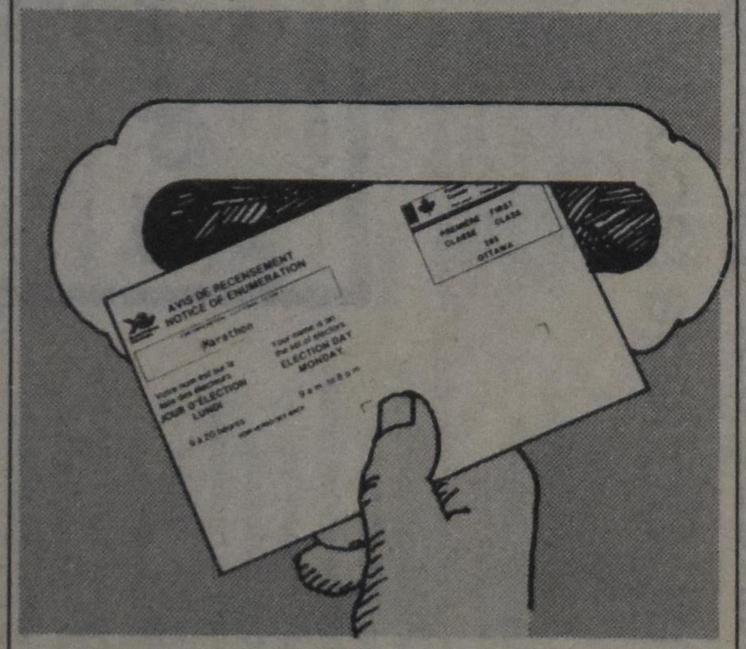

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Opmerking:
In stedelijke gebieden moet Uw naam op de kiezerslijst staan op 17 augustus om in deze verkiezing te kunnen stemmen.
Als U in een landelijk gebied woont en Uw naam komt niet voor op de kiezerslijst maar U voldoet aan de vereisten omtrent leeftijd, woonplaats en burgerschap, dan kunt U toch stemmen op de verkiezingsdag mits er voor U wordt ingestaan, onder ede, door een kiezer die U kent en die op de lijst staat voor Uw verkiezingsdivisie.

WILT U STEMMEN VOOR 4 SEPTEMBER?

Als Uw naam op de kiezerslijst voorkomt bureau met vlakke toegang. Als er geen vlakke toegang is tot Uw vervroegd stembureau, stelt U dan in verbinding met het kantoor voor Verkiezingen Canada in Uw gebied voor Vrijdag 24 augustus.
De nodige schikkingen zullen dan worden gemaakt zodat U kunt stemmen.

HOE GAAT HET STEMMEN OP DE VERKIEZINGS-DAG

Op het stembureau, nadat men heeft

UW STEM IS GEHEIM

Niemand kan U dwingen om te zeggen op wie U gestemd heeft, of op wie U gaat stemmen. Niemand kan kijken hoe

U stemt of uitvinden hoe U gestemd

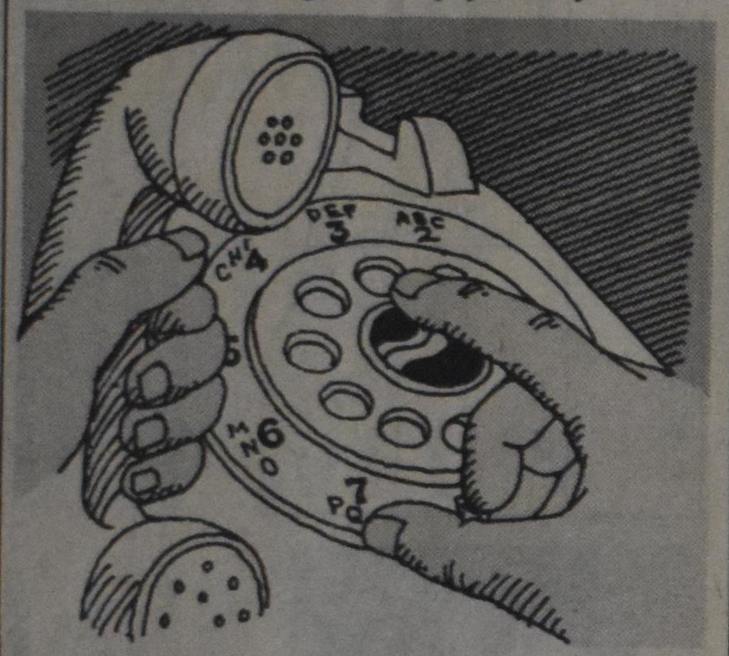
lijst van de kiesgerechtigden worden gemaakt. Men noemt die ENUMERATIE. Dit zal plaatsvinden tussen 27 juli en 2 augustus. In landelijke gebieden maken

enumerators de Kiezerslijst op, op grond van inlichtingen die zij hebben Deze lijsten worden in het openbaar tentoongesteld.

In stedelijke gebieden (bevolking 5000 plus) zal elke huishouding worden bezocht door een team van twee enumerators die identificatiekaarten hebben van Verkiezingen Canada. Zij zullen vragen naar de naam van alle Canadese staatsburgers van 18 jaar en ouder, die in Uw huis wonen. De enumerators zullen U een ontvangstbewijs geven

STAAT U OP DE LIJST?

Als u wilt stemmen, wees er dan zeker van dat u de kaart met bericht van enumeratie heeft ontvangen, en dat de inlichtingen erop juist zijn.

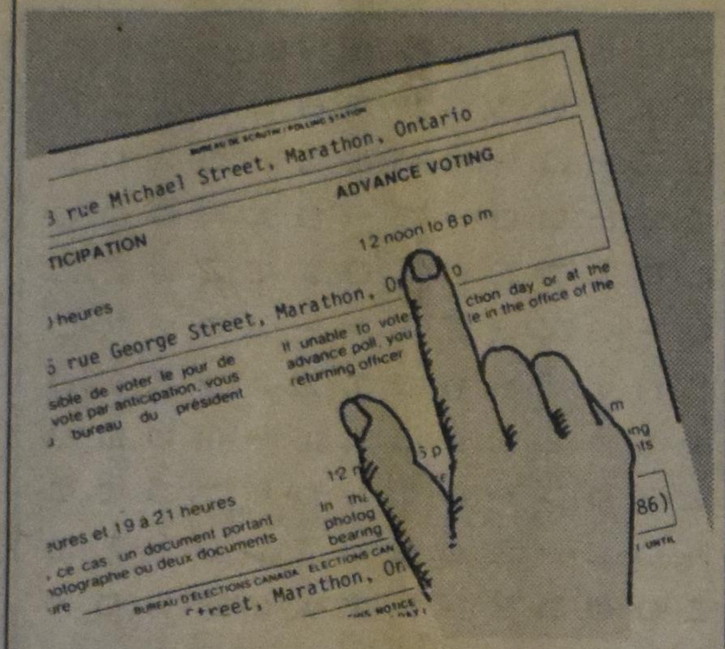


Als U geen kaart met bericht van enumeratie krijgt per post, of als er op Uw kaart vergissingen zijn gemaakt, stelt U dan in verbinding met het kantoor van Verkiezingen Canada voor Uw gebied voor 2 augustus.

Zij zullen U zeggen hoe de vergissingen kunnen worden verbeterd en, als U in aanmerking komt, hoe U Uw naam op de kiezerslijst kunt krijgen.

Het telefoonnummer van bovengenoemd kantoor kunt U krijgen door Inlichtingen te bellen (Directory Assistance) of door Uw plaatselijke krant te raadplegen.

• U op de verkiezingsdag niet in staat zult zijn om te stemmen; of



• als U bejaard bent, of ziek, of lichamelijk gehandicapt, dan mag U voor de verkiezingsdag stemmen op een "advance polling station" (vervroegd stembureau) dat open zal zijn op 24-27-28 augustus vanaf het middaguur tot 8 uur 's avonds. Het adres hiervoor zal worder vermeld op Uw kaart met bericht van enumeratie.

Als U niet kunt stemmen op de verkiezingsdag, en ook niet op één van de vervroegde stembureaus, dan kunt U stemmen op het kantoor van de verkiezingsambtenaar (returning officer).

Voor verdere inlichtingen omtrent tijd en plaats van vervroegde stembureaus, raadpleeg Uw plaatselijke krant of bel met het kantoor voor Verkiezingen Canada in Uw gebied.

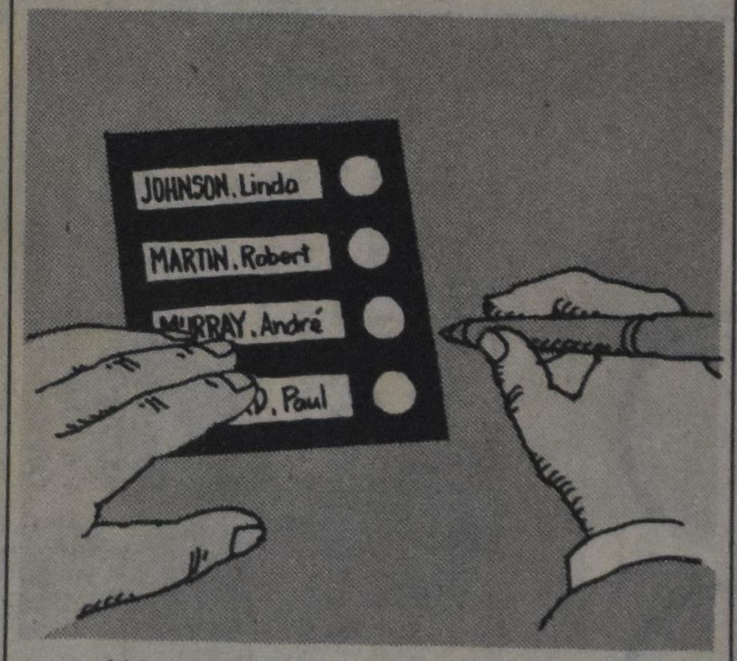
GEHANDICAPTE KIEZERS

In landelijke gebieden hebben lichamelijk gehandicapte kiezers het recht om te stemmen op een vervroegd stem-

overeenkomen met de kiezerslijst, geeft men U een stembiljet. Dit papier vermeldt de namen van de

candidaten in alfabetische volgorde (van A tot Z) met de naam van hun politieke partij of een verwijzing dat zij onafhankelijke candidaten zijn.

Om Uw stem uit te brengen maakt U



een X in de cirkel rechts van de naam van de candidaat van Uw keuze. Dan geeft U Uw *opgevouwen* stembiljet terug aan een ambtenaar van het stembureau, die het in de stembus doet waar U bij staat.

op een bepaalde candidaat te stemmen — dat is Uw eigen keus.

EN NIET TE VERGETEN

Als Uw naam voorkomt op de kiezerslijst, dan heeft U recht op vier opeenvolgende uren om te stemmen terwijl de stembureaus open zijn op de verkiezingsdag. Deze tijd moet Uw werkgever schikken, maar zonder enige aftrek van loon of andere derving.

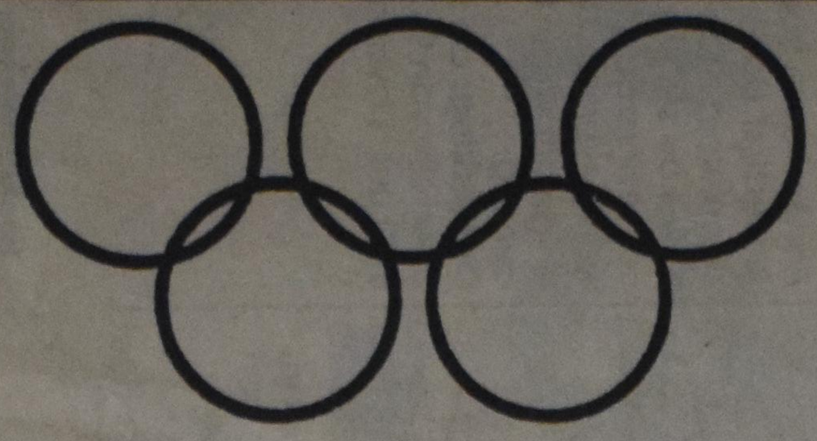
Opmerking: de stembureaus zullen open zijn van 9.00 uur 's morgens tot 8.00 uur 's avonds.

Jean-Mark Hamel
Hoofdambtenaar Verkiezingen van Canada

BEWAAR DEZE INLICHTINGEN TOT AAN DE VERKIEZINGSDAG

ELECTIONS CANADA

VERKIEZINGEN CANADA IS DE ONPARTIJDIGE VERTEGENWOORDIGER VAN HET PARLEMENT



All the words in this list are names of the sports played in the Summer Olympic Games. See if you can find them in the word search. The words are found forwards, backwards, vertically, horizontally, and diagonally.

running wrestling rowing
cycling swimming volleyball
soccer diving boxing
basketball canoeing fencing
archery pentathlon yachting

OLYMPIC SEARCH

R	A	C	R	E	C	C	O	S	D	E	C	E	F	G	L
O	U	F	G	M	N	Y	R	E	H	C	R	A	G	H	J
W	B	N	I	G	O	C	T	A	Z	Y	B	D	N	K	I
I	H	L	N	N	S	L	G	Y	A	C	H	T	I	N	G
N	P	K	J	I	U	I	V	N	W	X	U	C	L	S	R
G	Q	R	I	C	N	N	I	L	I	L	M	D	T	U	T
H	E	F	H	N	T	G	O	K	J	M	Q	I	S	Q	R
B	A	S	K	E	T	B	A	L	L	P	M	A	E	S	V
O	L	A	F	F	H	Z	Y	X	H	V	O	I	R	Q	R
X	K	Y	M	G	F	N	D	F	W	T	N	D	W	G	W
I	Y	E	X	Z	D	K	O	I	V	W	A	M	T	S	Z
N	Z	J	A	B	W	C	V	P	V	G	N	T	B	S	Y
G	E	S	A	G	E	J	U	G	N	I	E	O	N	A	C
D	C	B	Q	R	D	M	A	B	P	X	N	O	C	E	X
V	O	L	L	E	Y	B	A	L	L	O	N	G	U	T	P

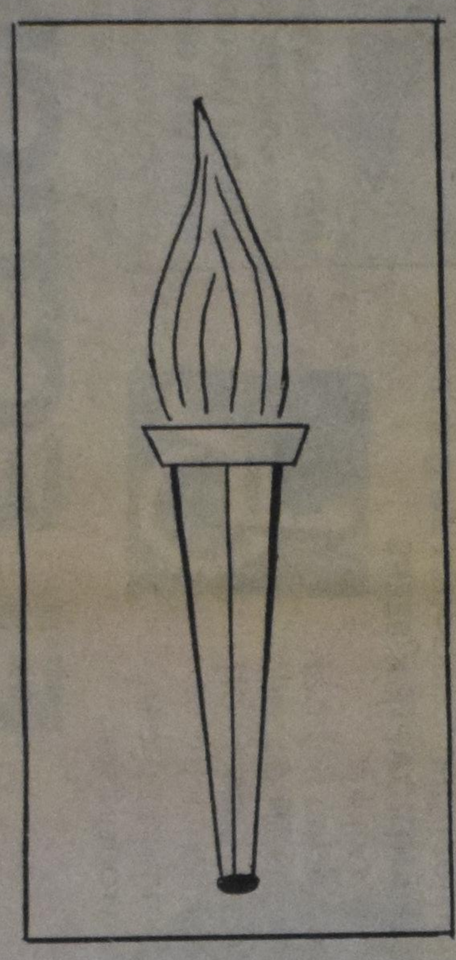
The Olympic Games take place every four years. They are made up of summer and winter games. You may have watched some of the Winter Olympic events this past February. They were held in Sarajevo, Yugoslavia. Do you remember gold medal winner, Gaetan Boucher, the speed skater?

The format of all the Olympic Games is the same. Read on and find out more about Olympic traditions and symbols.

Olympic Motto: "Swifter, Higher, Stronger" is the Olympic motto. These three words describe the attempts of the athletes to run faster, jump higher and throw more strongly.

Olympic Symbol: Five coloured circles are locked together to show the friendship of all nations. The five colours are black, blue, yellow, green and red. At least one of these colours appears in the flag of every country of the world.

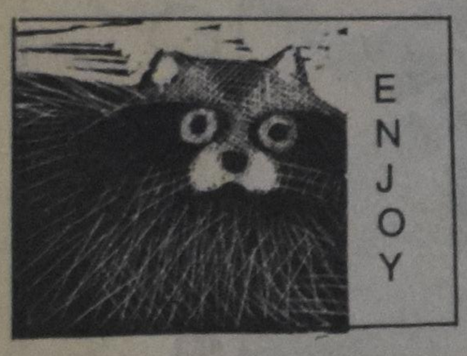
Olympic Torch: The torch that lights the Olympic flame is a reminder of the first Olympic Games in Greece. A fiery torch is carried by relay runners all the way from Greece to the site of the games. The flame is kept burning until the end of the games.



Olympic Medals: The top three athletes in each event win a medal; gold, silver and bronze. The three winners stand at attention while the flags of their countries are raised. Then the national anthem of the gold medal winner is played.

Olympic Flag: The official flag has the Olympic symbol set in the centre of a white field.

Olympic ceremony: The opening ceremony of the Olympic Games is one of the most colourful and impressive spectacles in sports. The athletes from Greece march into the stadium first and the other countries follow in alphabetical order. Besides various speeches, the Olympic flag is raised, trumpets are sounded and the flame is lit. Hundreds of doves are released into the air as a symbol of peace.



On your mark, get set, go!

This August, I'll watch as much of the Summer Olympics on TV as I can. There's no other event that's quite as exciting and colourful as the Olympic competitions. From the breath-taking flips of the divers to the spectacular leaps of the gymnasts, the Olympic Games grip the attention of more people than any other sports event.

The games take place every four years, hosted by a different city each time. Countries from around the world send their best amateur athletes to compete in the various events. Amateur athletes are those that don't earn money for playing their sport. Medals are won by the top three athletes in each event, an honour each of the athletes strives for.

Today over 30 sports are played at the Summer Games. It wasn't always that way. In ancient Greece, where the Olympics began, just one foot race of about 180 metres was held. Only Greek-born men could participate. Women could not even watch! Through the years, more and more events were added.

An earthquake and landslide that destroyed and buried the Stadium of Olympia, where the games were held in the city of Athens, marked the end of the ancient Olympic Games. It wasn't for another 1500 years that the games were held again.

A Frenchman, Baron Pierre de Coubertin, got the idea of organizing the modern day Olympics. He thought that athletics helped build a person's character and that a sports meet with so many different countries participating would promote peace. So in 1896 the first modern Olympic Games were held in Athens, Greece. Ever since, they have been held every four years, except during World War I and II.

Hey kids,

Why not have your own backyard Olympics this summer with the neighbourhood kids? It's a great way to stay in shape and have some fun too. Your Olympics could last one day or even the entire week. Here's a plan you can follow.

A week before your Olympics, make a list of all the equipment you'll need. Then go around to your friends with a sign up sheet listing all the activities. Make sure at least 3 or 4 people sign up for each event. Make gold, silver and bronze medals for the winners by painting cardboard circles. Put a string through the medals so that the winners can wear them. You need to make a giant size scoreboard listing all the events. It will need places to fill in the names of the first three winners in each event too.

You can all take turns being the judges if you schedule one event at a time. See if you can borrow a stopwatch so you can time some of the events.

Have an opening ceremony with the athletes marching into your backyard. One of you can carry in an imitation torch and announce the beginning of the games.

Here are some ideas for the events you may plan. The equipment you will need is in brackets.

— balance beam (planks across 2 bricks)
— high jump (a broom handle supported by two stools or buckets)
— ball throw (beach ball)
— spear throwing (a branch)
— discus throw (a frisbee or paper plate)
— sit-ups, push ups etc. (number the contestant does in one minute)
— broad jump
— marathon run (run around the block 5 or 10 times)

Have fun playing with your friends this summer. After you've watched the real Olympics on television this summer, write to the mailslot and give your impressions of the games. What was your favourite event? Did you see the opening ceremonies? Can you imagine how much time the athletes spend in training? Send in some comments about the Olympics and we'll publish them.

NEIGHBOURHOOD OLYMPIC SCOREBOARD

EVENT	WINNERS First	Second	Third
Discus Throw			
High Jump			
Marathon			

The emerald ring (2)

based on a legend from The Netherlands — in three parts

Lini R. Grol

Seigneur van Stavoren, a wealthy merchant living in Friesland, had no sons. Fraukje, his only child and beautiful daughter, will some day inherit all his possessions. On her eighteenth birthday, Fraukje receives a special present from her father — the flagship "The Vrouwe van Stavoren." The captain of this ship is Fraukje's fiance, Onno van Buren. When Onno returns from a long journey, Fraukje hesitates. Will she, the new owner of the ship, run to meet the man who is her subordinate? Fraukje's pride holds her back as the maid announced, "Seigneur Onno van Buren."

When however, Onno entered the room, bowing low and swinging his hat, Fraukje instantly forgot her pride and ran into his outstretched arms. He swung her around shouting her name with joy.

A moment later Seigneur van Stavoren retreated contentedly to his office, which was adjacent to the large living room. The young people had forgotten about him and he did not mind. He was glad to see that they were so deeply in love. He had for a moment been shocked by Fraukje's proud remark and her refusal to run to Onno. But he laughed to himself, for in the end she had run into his arms. It was good between them. He was glad. He couldn't have wished for a finer son.

Yet, he mused, Fraukje had a right to be proud. Wasn't she the richest and the recognized beauty of all Friesland? Didn't all heads turn wherever she went? It would not have been proper in those days to leave his daughter alone with Onno, but the father gave them as much privacy as he could. He bent deep over his books and ignored the sounds of their excited whispers and long kisses.

Finally arms entwined, they came to him to share their happiness with him and to ask his blessing. Fraukje's voice was high in excitement. "Look, father! Onno brought me a very rare ring. This emerald was found in Siberia. Imagine, it was a special favour to Onno from the Czar. Look! Isn't it beautiful? I've never seen a ring like this. Have you? Her eyes laughed and her cheeks blushed prettily when she extended her hand to show him the ring with its sparkling stone. The two men smiled at each other with mutual understanding. They'd become friends through years of working together. Their happiness and harmony united them even more.

"May God bless you and keep you this happy always."
Seigneur van Stavoren held them both in an embrace, deeply moved with tear-filled eyes. Fraukje laughed lightheartedly as she admired her ring. Her father turned to Onno: "So now you are betrothed. When will you get married? Let it be soon, I have been looking forward to this day, and I'm not young anymore." He winked mischievously. "I want to enjoy my offspring while I can."

Onno nodded eagerly, "I can hardly wait. The sooner we marry the better. I was hoping to set the date during this leave." He looked at his future father-in-law who nodded in full agreement and then at Fraukje who still played with her ring. She was fascinated by the play of light in the great green stone. She had seemingly not heard what he had said for she suddenly looked up and said proudly to Onno, "Do you know that of today I am the owner of your ship? Now you must report to me." She laughed at his baffled expression and explained seriously:

"Just this morning father gave me the Vrouwe van Stavoren as my birthday present. What do you say about that?"

At once Onno lifted her up in his arms and kissed her playfully. "So I have to report to my new master? Well, so I shall, and I'll stretch that report. I'll make it last for a long, long time in fact for my whole life. A sweeter master no one ever had." His loud laughter echoed through the house. The servants hearing him smiled. Everyone liked Onno.

"Hear, hear," they said, "the new master comes for his claim," and they all looked forward to the day Onno would live in the great house, and be their master.

But for once Fraukje shook him off. She frowned impatiently as she stood back from him, and she lifted her head proudly as she dared him, "I am serious, Onno! I really am! I want you to report to me as seriously as you would to my father." This time she evaded his reaching hands and, grabbing the fan which hung from her silver belt, she slapped hard at his hands. As if to underline her statement and emphasize her mood she added, "Yes, and I want that report from you now! Let's have it!" She ignored his perplexed and pleading eyes when he looked from her to her father and back.

Seigneur van Stavoren smiled indulgently and winking kindly at Onno. He urged gently "Go ahead, Onno. Tell her what riches you have brought home for her. How much profit has she made on this voyage of yours and the treasures you discovered for her. Go ahead my boy." He looked at Onno in an urgent but silent plea for his patience.

Suddenly Onno's face brightened in an understanding smile. Of course. He should have realized that it was only the joy and pride in her new possession which made Fraukje act like this. She wanted to be recognized in her role as the great master of the Flag ship. His blue eyes laughed fondly at Fraukje, but when she did not respond and remained stern, he sighed and became serious.

He drew out a bundle of papers and explained gravely, "Well we've had bad weather to begin with and were overdue when we arrived in Petersburg. There we heard of the famine here in our country, so I quickly sold all the ore and brought all the grain available in Russia. We sailed back sooner, much sooner."

He shrugged and there was laughter in his eyes as he said: "But ... we are here and here is the account of what we sold and bought..." He smiled disarmingly at her when he added, "No children in our country will go to bed hungry or die from starvation, Fraukje. All the mothers will bless you tonight. Isn't that the best birthday gift ... the blessings of the mothers and their children Fraukje? You have enough grain to feed the whole country."

Ignoring his last remark, Fraukje toying with her fan, spoke with rising anger, "Who told you to bring grain? Your order was for exclusive woods and exquisite glass from Denmark. Some of that glass I ordered for a wedding present to my cousin and," she paused meaningfully, "some was for myself." She lifted her chin. Her eyes flashed from her harsh face as she demanded, "Where is it? You couldn't have forgotten!"

For a moment there fell a deep silence between them.

Onno's smile had gone and his blue laughing eyes were dark when he slowly answered, "But you must be aware of the starving children. It was plain common sense to bring the grain when our fellow countrymen were starving. Don't tell me you don't know of the failed crops and the famine in the land." He looked in utter astonishment from Fraukje to her father. Could it be that they did not know or, what was worse, that they did not care? He balled his fist at the very thought.

Fraukje shrugged impatiently and scowled "Children always die, and farmers always complain about their harvests. Right now, the price of grain is so high that they are making a fine profit from their grain, even if they don't have as much as they had other years." She stamped her foot and snapped. "You were a fool, Onno. We don't want or need that grain. We have plenty in our warehouses. Plenty!"

Angrily she forcefully snapped the fan together in her hand while she repeated: "I want that cut glass." Her voice grew higher in anger as she repeated: "I want that glass." In utter disbelief Onno stared from Fraukje to her father.

Did he agree with her?

Seigneur van Stavoren intervened hurriedly: "It is true, Onno. Fraukje and her cousins counted so much on the cut glass. You can't blame her for being disappointed. As for the harvest, it really was not all that bad. We still have grain enough in our warehouse and are selling at a fine price. If we'd place all this grain you brought on the market, it'd instantly lower the market prices. We'd lose on the deal. Don't you see?"

He whispered proudly behind his hand at Onno, "You must admit Fraukje has a good business head." He chuckled behind his hand to a still flabbergasted Onno. "She'll do all right when she takes over the company. Have you ever seen such insight in a girl? And that at her age!"

Then he said loudly, "Come, let's talk no more business today. It's such a fine day for a feast! Fraukje have you ordered coffee?" He caressed Fraukje's hand. He did not like the way the young people glared at each other. This was not at all what he had hoped for. The day had started with so much joy — and now.

Of course, Onno shouldn't have changed course and come home with a shipload of grain. But with some maneuvering he could hide it somewhere and not let it go to the market. As for the glass, well it was too bad of course. Still, he didn't think it worthwhile to spoil the day. The greatest day in Fraukje's life.

He rang the bell for the houseman, because Fraukje stonily stared at Onno and made no move. Seigneur van Stavoren feared to look at his future son-in-law who suddenly shouted: "Do you two realize that grain is the staple food of our poor people? They cannot pay the present high prices. Many children have died and others are still dying from starvation. Any ship can bring cut glass from Denmark, but who will bring back the children who have died from starvation?" He looked pleadingly at Fraukje then to her father but they both appeared unmoved.

Seigneur van Stavoren pleasantly tried to avert Onno's anger. "For the time being let's forget about business, Onno. Coffee is ready in the library. This is Fraukje's birthday remember?" But Fraukje was not one to let business be interfered with by her birthday or the love for the man she was going to marry.

She turned to Onno and asked with seething anger in her voice: "On which side did you load your ship, Captain?"

Startled Onno looked at her. What a strange question. His hand brushed over his eyes. What to think of this? What homecoming for which he'd hoped and dreamed all these days at sea. Fraukje acted so strangely. Everything was strange this time. He did not understand his own girl and was puzzled by her behaviour. He reached for her hand but she drew away from him. Was he dreaming? She repeated her question short and hard: "Which side?" He answered slowly, "On starboard, why?"

Even her father's eyes questioned Fraukje, who ignored their plea to break

Continued on page 24 ...

Classifieds

Classified Rates

Births	$22.00
Marriages & Engagements	$25.00
Anniversaries	$29.00
Obituaries	$28.00
Notes of thanks	$21.00
Birthdays	$20.00

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Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
On L2R 4L3, (416) 682-8311

Thanks

SMINK: We wish to thank our children, grandchildren, great-grandchildren, relatives and friends for their cards, gifts, flowers and best wishes on our 55th Wedding Anniversary. It will always be remembered and most of all we thank God for His guidance and love through our life together.
Mr. and Mrs. H. Smink, 347 Adelaide St., Mt. Brydges, Ont.

The organizers of the 1984 All Ontario Young Calvinist Convention would like to thank the following companies for their participation: Burlington Bakeries, Tops Importing, Voortmans Cookies, Red Path Sugar Ltd., Royal Oak Dairies (Hamilton), Trophy Case (Smithville), Welland-port Christian Grade School.

Births

GALLEA: "O give thanks to the Lord, for He is good, for His steadfast love endures forever!" (Psalm 106:1)
For God's most precious gift, we Jeff and Marlene give thanks in the birth of our first born son, JOSHUA JACOB, born June 4, 1984 weighing 8 lbs. 9½ oz. Joshua is the first grandchild for Jack and Helen Hagen and eighth for John and Deretta Gallea, both of Hamilton. First time great-grandparents are Mr. and Mrs. C. Hagen of Hamilton. Also proud great-grandparents are Mr. and Mrs. A. Janssens of Grimsby, Mrs. I. Gallea and Mrs. J. Lampkin, both of Simcoe.
Home address: 1187 West 5th St., Hamilton, ON L9B 1J5

HAANSTRA: Harvey and Hilda thank God for the safe arrival of their child HARVEY JONATHAN, 7 lb. 6 oz., born June 21. Proud grandparents are Peter and Christine Vandermeer of Jarvis, Ont., and Harvey and Joyce Haanstra of York, Ont.
P.O. General Delivery, Mt. Hope, ON L0R 1W0

HEATH: Join us in thanking God for ANDREW PAUL, born July 2, 1984 to Dan and Teresa Heath; a brother for Mark.
S.I.L. BP 1299, Yaoundè, Cameroon, Africa.

SCHIPPER: Wilfred and Charlene (nee VanderVeen) thank God for the safe arrival of their first child, a daughter, born on May 26, 1984. We named her CHANTEL MARIE and she weighed 7 lb. 1 oz. She is the 2nd grandchild for Mr. and Mrs. M. VanderVeen of St. Ann's and 13th grandchild for Mr. and Mrs. L. Schipper of Smithville. Proud great-grandparents are Mr. and Mrs. H. Zantingh of Smithville. Mrs. W. VanderVeen of St. Catharines and Mrs. Lubberts, the Netherlands.
Home address: R.R.#3, Caistor Centre, ON L0R 1E0

MOSTERD: We, John and Wynne thank the Lord for the precious gift of our first child, a son, JONATHAN ARTHUR. Born June 14, 1984. Proud grandparents are Mr. and Mrs. Aart Mosterd of Cameron, Ont. and Mr. and Mrs. Albert Valkenburg of Clinton, Ont. Great-grandparents are Mr. and Mrs. S. Nettinga of Buitenpost, Holland.
Address: R.R.#2, Cameron, ON K0M 1G0

WERKHOVEN: Jaclyn is very proud to announce the arrival of her new baby sister RACHEL ALIDA, born on July 3, 1984. Thankful parents are John and Caroline (nee Windhorst). Proud grandparents are Mr. and Mrs. J.C. Lesage, St. Catharines and Mr. and Mrs. J. Werkhoven, Brampton.

Marriages

HOOGENDOORN-DUBBINK: With thankfulness and in gratitude to the Lord, we wish to announce the marriage of our father and grandfather, IDO HOOGENDOORN and HELEN DUBBINK-Hoekjen, the Lord willing, on Friday, August 10, 1984. Signing of the register will take place in the City Hall, Kockengen, the Netherlands at 3:30 p.m. The church ceremony will take place at 7:30 p.m. in the Gereformeerde Kerk, Breukelen. Ds. W. Molenaar will officiate.
Ida & Gert Griffioen; Karin, Patrick, Sander
Dicky & Gert van der Linde
Marieke & Dick Brouwer
Jan & Wilma Hoogendoorn
Trudy & Erik Van Veen (fiance)
Wim
Home address: R.R.#1, Smithville, ON L0R 2A0
Future address: Portengen 37, 3628-EC Kockengen, the Netherlands.

KOOISTRA-BAKELAAR: With great joy and thankfulness to the Lord for leading their lives and the lives of their children, Mr. and Mrs. James Kooistra of Williamsburg, Ont., and Mr. and Mrs. Neil Bakelaar of Listowel, Ont., are pleased to announce the forthcoming marriage of their children, WILMA and JOHN. The ceremony will take place place on Saturday, July 21, 1984, at 3:00 p.m. in the Chr. Ref. Church of Williamsburg, Ont. Rev. Jack Quartel of Ottawa officiating.
Address: 6 - 160 Cecilia St., Pembroke, Ont.

NUGTEREN-ZWART: With heartfelt Christian joy, we NANDA and JOHN will be united in marriage, D.V., on July 21, 1984 at 10:30 a.m. in the First Chr. Ref. Church at Guelph, Ont. Parents: Mr. and Mrs. A. Nugteren of Guelph, Ont., Rev. and Mrs. P. Breedveld of Edmonton, Alta.
Future address: R.R.#3, Listowel, Ont.

POSTMAN-PRINSEN: Rev. and Mrs. J.W. Postman and Mr. and Mrs. G.W. Prinsen are pleased to announce the forthcoming marriage of their children, DENISE and BRIAN. The wedding will take place in Trinity Chr. Ref. Church, St. Catharines, on Friday, July 20, at 6:30 p.m. and will be performed by the bride's father. We wish them God's blessing on their lives together.
Future address: 255 Carlton St., St. Catharines, ON L2N 1B6

Congratulations and Best Wishes!

Marriages

REITSMA-VAN DYK: The forthcoming marriage of Barbara and Michael is an occasion of solemn joy and hope. In the presence of relatives and friends, BARBARA and MICHAEL will pledge their love and faithfulness to each other, seeking God's blessing on their covenant on August 24, 1984 at 2:00 p.m. in the First Chr. Ref. Church of Lacombe, Alberta, D.V. Parents of the bride are Mr. and Mrs. D. Reitsma. Parents of the groom are Rev. and Mrs. J. Van Dyk.
Future address: 10750 - 78 Ave., Apt. 204, Edmonton, AB T6E 1P7

SMIT-KROON: Mr. and Mrs. John Smit of Thornhill, Ont., and Mr. and Mrs. Jack Kroon of Richmond Hill, Ont. are happy to announce the marriage of their children, LINDA LENORA and HUGO TEUNIS. The ceremony took place on Saturday, July 14, 1984 at 2:00 p.m. at the Willowdale Chr. Ref. Church. Rev. J. Westerhof officiated.
Address: 199 Weldrick Ave., Richmond Hill, ON L4C 5J2

VANDERPERK-LOF: Mr. and Mrs. Gys VanderPerk are pleased to announce the forthcoming marriage of their daughter NELL GERALDINE to ALFRED JOHN, son of Mr. and Mrs. Cornelius Lof. The ceremony will take place, the Lord willing, on Saturday, July 28, 1984 at 4:00 p.m. in the Covenant Chr. Ref. Church, St. Catharines. Rev. Jack Vos officiating.

VAN EGMOND-VAN DER MEULEN: "... those whose hope is in the Lord shall renew their strength ..." (Isaiah 40:31).
It is in this hope that we, JOYCE MARGARET VAN EGMOND and PETER CHARLES VAN DER MEULEN together with our parents, family and friends, desire to be united in marriage on August 11, 1984 at 4:00 p.m., D.V., in the Brampton 2nd Chr. Ref. Church. Pastor Peter Slofstra officiating.
Future address: #405-700 Upper Kenilworth Ave., Hamilton, ON L8T 4Y8

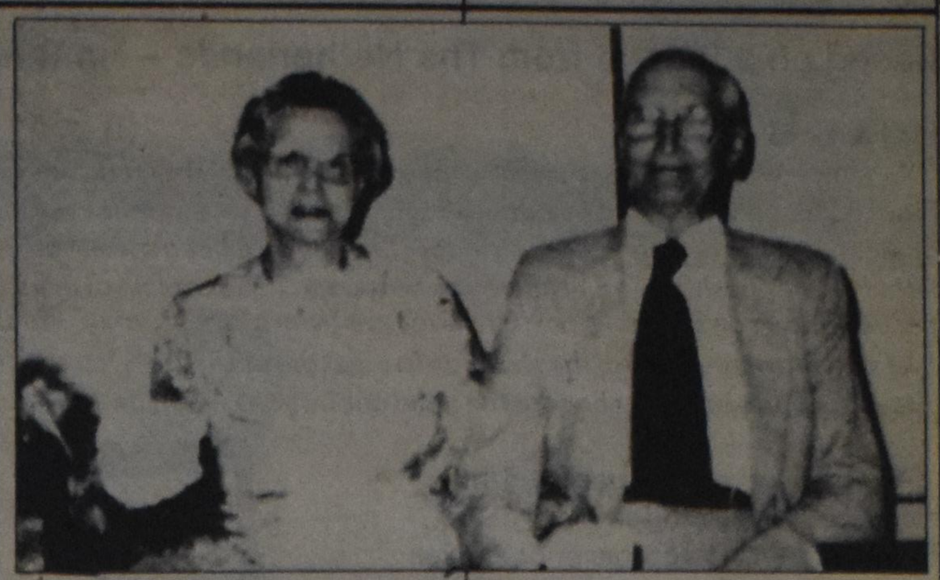
VENEMA-KOOPMAN: Mr. and Mrs. A. Venema of R.R.1, Grafton and Mr. and Mrs. W. Koopman of 293 Tunis St., Ingersoll wish to announce the forthcoming marriage of their children, JANE and ROB. The wedding will take place, the Lord willing, on July 28 at seven o'clock in the Chr. Ref. Church in Ingersoll, Ont.
Future address: 7 Daniel St., Ingersoll, ON N5C 1X5

ZEVENBERGEN-SCHNURR: Mr. and Mrs. John Zevenbergen of Hepworth, Ont., and Mr. and Mrs. Morris Schnurr of Shallow Lake, Ont. are pleased to announce the marriage of their children, JOYCE and GLENN. The ceremony will take place, the Lord willing, on Saturday, July 28, 1984 at 3 p.m. in the First Chr. Ref. Church, Owen Sound, Ont. Rev. Dan Gritter officiating.
Future address: R.R.1, Hepworth, ON N0H 1P0

Anniversaries

Lemmer Bowmanville
1959 August 4 1984
ANDY and GONNIE HEIDINGA
(nee Visser)
With praise to God, we celebrate the 25th Wedding Anniversary of my mom and dad.
With love:
Florene & Mark Musgrave (boyfriend)
Open House: Saturday, August 4, 1984, 2:30 - 5:00 o'clock p.m. at the Maranatha Chr. Ref. Church, Bowmanville.
Home address: 39 Waverley Rd., Bowmanville, ON L1C 1K8

Anniversaries



Congratulations to Hendricus and Fransina Van Reede (nee de Lange) who will celebrate their 50th Wedding Anniversary, D.V., on August 15, 1984

It is with deep thankfulness that we join together in praising God for the forty years of marriage of,
WILLEM and ANJE BUS
(Havinga)
on August 2, 1984. We pray that the Lord who has led them through these many years will continue to be with them in the years to come.
Congratulations Mom and Dad, from your children:
Pia & Jake Ypma; Esther, Patrick, Ingrid — Rocky Mountain House, Alta.
Corrie & John Kamphof; Eric, Joel, Nathan — Surrey, BC
Bill Bus — Thunder Bay, Ont.
R.R.#1, Thunder Bay, ON P7B 5E2

Sauwerd Calgary
1934 August 3 1984
ALDERT and AALTJE HEEREMA
(nee van Elzenga)
"Where does my help come from? My help comes from the Lord" (Psalm 121:1b, 2a)
With thankfulness to the Lord we announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents.
All our love:
Lia
Tina & Len
Ria & Harry
Nellie
Klaas & Dianne
18 grandchildren and 6 great-grandchildren.
Home address: 4719 Montana Dr., N.W., Calgary, AB T3B 1G2

1959 July 16 1984
"The Lord is my shepherd, I shall lack nothing ... Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Psalm 23).
With thankfulness to God we are happy to celebrate the 25th Wedding Anniversary of our parents,
JOHN and BERTHA PELLEBOER
With love, your children:
Harvey
Arlene & Charley
Brian & Joan
Theodore
Stephanie
Albert
Home address: R.R.#1, Camlachie, ON N0N 1E0

Annapaulowna Brantford
1944 July 21 1984
We the children and grandchildren give thanks to our Lord for his faithfulness and guidance as we announce the 40th Anniversary of our parents,
GEERT and JOHANNA VAN BRUGGEN
(nee Wisse)
With love from:
Jisko & Terry Van Bruggen; Dennis & Lisa — Brantford, Ont.
Joanne, Mark, Mike, Raymond, Jeff — Windsor, Ont.
George & Judy Van Bruggen; Wesley — Winnipeg, Man.
Kerry & Nancy Game; Ryan, Kevin — Brantford

Harderwyk Edmonton
1934 August 15 1984
"Jesus was invited" (John 2 vs. 2).
HENDRICUS JAN
and
FRANSINA ANTONIA VAN REEDE
(nee de Lange)
Love understands love —
it trusts and it believes
it knows and it gives
it also receives.
With gratitude and praise, we thank the Lord for His faithfulness and love as we celebrate, D.V., the 50th Wedding Anniversary of our parents, grandparents and great-grandparents.
Jane & Adrian Brouwer; Annette & Peter Reedyk (Michelle, Jason), Frances, Jane & Dana Dyck; (Adrianna), Andre, Rita, Judy, Marina
Wilma & Hank Valkenburg; Tim & Wanda Geldof (Timmy, Willam), Henry & Anita Geldof (Jerad), Mary & Dave Lambrechts, Anthony & Robin Geldof, Peter Geldof
Dick & Corry Van Reede; Carolynne, Donna, Jeanette, David, Daniel
John & Joan Martens; Harold, Fran, Grace & Cor Holkema, John Jr., James
Henry & Lynn Van Reede
Frances & Joe Vander Wekken; Ben, Stephanie, Ted, Ruth, Jobena
Judy & Halid Duska; Soulemon, Ausman, Zeneb
Open House will be held on Saturday, August 11, 1984, 4:30 - 5:30 p.m., Third Chr. Ref. Church, 14323 - 107 Ave., Edmonton, AB.
Home address: 10501 - 159th St., Edmonton, AB T5P 3A8

1959 July 10 1984
With joy and thanks to the Lord, our dear parents,
WENDELL and DIANE VANDEN HAZEL
(nee Huberts)
celebrated their 25th Wedding Anniversary on July 13, 1984.
Their thankful children:
Wayne
Helen & Ken Drier; Michelle — Brampton
Rosemary
Open House was held from 3:00 to 5:30 p.m. at the Reformed Church in Drayton, Ont.
R.R.#2, Moorefield, Ont.

Wolvega (Fr.) Bowmanville, Ont.
1959 July 31 1984
With thanks to the Lord for all His blessings, we hope to celebrate with our parents,
WILLEM and HENNIE SMIT
(nee Snyder)
their 25th Wedding Anniversary.
We wish you many more years of health and happiness together and may God bless you and keep you.
With love and congratulations.
Lydia
William
Randy
Richard
Best wishes only.
Home address: Maple Grove Rd., North, R.R.#6, Bowmanville, ON L1C 3K7

Classifieds

Anniversaries

St. Catharines Tavistock
1959 July 11 1984
"Your word is a lamp to my feet and a light to my path" (Psalm 119:105).
With praise and thanksgiving to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and CHRISTINE DE VRIES
(nee Graaskamp)

We pray that God will continue to bless you and grant you many more years to come.
Congratulations and much love from your children:
Jeanette & Andy Groen — Woodstock
Alice & Allen
Roelof
Wilma
Wim
Home address: R.R.#2, Tavistock, ON N0B 2R0

Wellandport Hamilton
1959 July 17 1984
"Blessed be the Lord, for He has wondrously shown His steadfast love to us" (Psalm 31:21a).
In the spirit of Christian joy we give whole-hearted praise and thanksgiving to God for blessing with 25 years of married life, our parents and grandparents,

JACK and HELEN HAGEN
(nee Janssens)

We pray that the Lord will continue to bless them richly in the continuance of their life together.
Congratulations Mom and Dad!
With much love and prayers from:
Vicky
Marlene & Jeff Gallea; Joshua
Kevin
Patti & Andy DeHaan (boyfriend)
Paul
Home address: 331 Cranbrook Dr., Hamilton, ON L9C 4T4

St. Annaparochie Wallaceburg (Fr.)
1944 July 14 1984
I Cor. 3:10-15.
Thankful that the Lord has blessed our parents and grandparents, we would like to announce the 40th Wedding Anniversary of,

DOUWER and AAFKE SCHAT
(nee Beimers)

May the Lord continue to give them much joy and happiness in the years ahead.
Fred & Hennie Schat; Sean, Lara, Aaron, Jonathan, Adam — Chatham, Ont.
Rick & Beth Schat; Stacey — Beamsville, Ont.
Helen & Bill VanDyk; Paul, Danielle — Chatham, Ont.
Karin Schat — Toronto, Ont.
Ann Schat & Al Guillan — Toronto, Ont.
Home address: 43 Gillard St., Wallaceburg, ON N8A 1M8

August 7, 1959
With joy and thankfulness to the Lord, we, the children and grandchildren of,

BERT and ALEDA VanSOELEN
(nee Zantingh)

wish to announce their 25th Wedding Anniversary.
We wish them God's blessing in the years ahead.
Love:
Carolyn & Martin Hamming; Alicia Kimberly — Kitchener
Ann & Alfred Kiers; Kari, Danielle — Welland
Bernice & Fred Geerlinks — St. Ann's
Janet & Anthony Snippe — Wellandport
Clarence — at home
Henry — at home
Open House will be held at the Wellandport Chr. School Gym on Tuesday, August 7 at 8 p.m.
Home address: R.R.#2, Dunnville, ON N1A 2W2

Anniversaries

Red Deer Edmonton
1954 July 21 1984
With great joy and thankfulness to God we hope to celebrate with our parents, grandparents,

JAKOB and PENNY KITS
(nee Groeneveld)

their 30th Wedding Anniversary.
We pray that the Lord will always bless and guide you and we thank Him for making you a blessing to us.
With love from your children:
Harry & Marian Kits; Gerda, Joel — Toronto, Ont.
John & Cathy Kits — Osoyoos, BC
Elizabeth Kits — at home
Lynn Kits — at home
Eugene Kits — at home
Home address: 11006 - 131 St., Edmonton, AB T5M 1B8

With joy and thanksgiving we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents on July 13, 1984.

GERARD and GERTRUDE LEENDERTSE
(nee De Graaf)

Congratulations with love from:
Mom: Ann De Graaf-Burtch
Children and grandchildren:
John & Jana Leendertse; Jalon — Edson, Alta.
Margaret Ann & Jorgen Solvsten; Shawn, Lorie, Jeremy, Tanya — Binbrook
Robert & Minke Leendertse; Erica, Heather, Jolene — Oakland
Kenneth & Kathy Leendertse — Ancaster
May the Lord continue to bless them in the coming years.
Home address: R.R.1, Scotland, ON N0E 1R0

Trenton Bluevale
1959 July 25 1984
Psalm 121, vs. 1 & 2.
With thanks to God for His faithfulness, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and BETTY VELDHORST
(nee Dykink)

Congratulations Mom and Dad! May God bless you with many more happy years together.
Rhea
Georgina
Joanne
We invite family and friends to join us in celebrating this happy occasion. Open House will be held on July 28, 1984 from 7 - 9 p.m. at their home.
Home address: R.R.#2, Bluevale, ON N0G 1G0

Obituaries

On June 28, 1984, in full assurance of her faith, the Lord called unto Himself our dear mother, grandmother and great-grandmother,

WILHELMINA ADRIANA BROUWER
(nee Overeem)

at the age of 84 years. Predeceased by her husband Albert Brouwer.
Janny & Bill Bruinekool — Wellandport, Ont.
Henk & Henny Brouwer — Vineland, Station, Ont.
Trudy & Cor De Jong, Wellandport, Ont.
Dick & Tina Brouwer — St. Catharines, Ont.
Bill & Riny Brouwer — St. Catharines, Ont.
Gerard & Leida Brouwer — Jordan, Ont.
Betty & Arend Otten — Wellandport, Ont.
Ineke & Garry Pennings — Shedden, Ont.
47 grandchildren and 32 great-grandchildren.
Funeral services were held on Monday, July 2, 1984, in the Free Reformed Church, Vineland, Ont.
Psalm 23

Anniversaries

Harlingen Rinsumageest
Brampton
1959 July 18 1984
Text: Gal. 5:13b
We are thankful to God for allowing our parents,

PETER and COBY VELTMAN
(nee De Groot)

to celebrate their 25th Wedding Anniversary.
Congratulations Mom and Dad:
With love,
Gerald, Linda, Peter
David
Jim
John
Diane
Open House will be held D.V., July 20, 1984 from 7:00 - 10:00 p.m. at 24 Treleaven Dr., Brampton, ON L6Y 1X8

Hamilton Burlington
1959 July 24 1984
With praise and thankfulness to God, we celebrate the 25th Anniversary of our parents and grandparents,

HARRY and ANNE VOORTMAN
(nee VanderWal)

on July 24, 1984. May the Lord bless them with many more years together.
With all our love:
Brenda & John Jorritsma; Samantha, Harrison
Ed Voortman
Lynn Voortman
Rob Voortman
Adrian Voortman
"Love never gives up, and its faith, hope and patience never fail" (1 Corinthians 13:7).

Obituaries

On the morning of June 25, 1984 the Lord took unto Himself our beloved husband, father and opa,

JACOBUS KROON

"De Here is mijn herder, mij ontbreekt niets ...
Ja, heil en goedertierenheid zullen mij volgen al de dagen van mijn leven;
ik zal in het huis des heren verblijven
tot in lengte van dagen."
(Psalm 23)

Loving husband of Pleun Kroon (van Rijn)
Dear father and opa of:
Pieter & Linda; Sarah, Joshua — Moorefield, Ont.
Dirk & Suzanne — Toronto, Ont.
Hugo & Linda — Richmond Hill, Ont.
Theresa — Richmond Hill, Ont.
Home address: 9480 Leslie St., R.R.#2, Richmond Hill, ON L4C 7B5

On July 1, 1984, the Lord took unto Himself our dear father, grandfather and great-grandfather at the age of 81 years,

DOUWE (Don) ROZENDAL

Predeceased by his wife, Aaltje Rozendal (nee Stoker) in November, 1983.
The children:
Dirk Marie Rozendal — Listowel, Ont.
Oebele & Jean Rozendal — London, Ont.
Marie & George Soepboer — Lambeth, Ont.
Neil & Esther Rozendal — Winnipeg, Man.
Minke & Steve Soepboer — Burlington, Ont.
Jeltje & Lyle Krast — Lucan, Ont.
27 grandchildren and 29 great-grandchildren.
"God is our refuge and strength, an ever present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea" (Ps. 46:1,2).
Address: 1202 Bellview St., Burlington, ON L7S 1C7

Obituaries

"Thy statutes have been my songs in the house of my pilgrimage" (Psalm 119:54).
At his appointed time the Lord took unto Himself our beloved mother, grandmother and sister,

JOHANNA BOERSMA
(nee Schotanus)

on Sunday, July 1, 1984, in her 72nd year.
Beloved wife of Theunis Boersma
Sye Schotanus — Kollumerzwaag, the Netherlands
Sandra & John Elsinga; Sharon, Jennifer, Laura, Nancy, David — Edmonton, Alta.
Anne & Pete Van Egmond; Dwayne, Lisa, Kimberley, Peter, Thomas — Burlington, Ont.
2337 Sharron St., Burlington, ON L7R 1W8

"When peace, like a river, attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot, Thou hast taught me to say:
It is well, it is well with my soul.
Hymn 445:1

On Friday, June 22, 1984, the Lord took to Himself our dearly beloved mother, grandmother and great-grandmother,

ANKTJE (Ann) KLASINA DEHAAN
(nee Hoogeveen)

at the age of 73.
Predeceased by her husband Sietse (Sam) 1975.
Children are:
Francis Neerhof-DeHaan — Owen Sound
Rita Okkema-De Haan
Herman Okkema — Chatham, Ont.
Andy De Haan — Chatham, Ont.
Cobie Fekken — DeHaan
John Fekken — Chatham, Ont.
16 grandchildren and 8 great-grandchildren.
Address: 28 Park Ave, W., Chatham, ON N7M 1V9

On Sunday, June 10, 1984 the Lord took to Himself our dear wife, mother and grandmother,

ANN LEFERINK
(nee Jagersma)

at the age of 60.
Beloved wife of Albert and mother and grandmother of:
Renee & Ryan Huizenga; Ruben, Sam, Albert, Nathaniel, Monika
John & Diane Leferink; Andrea, Danielle, Albert, Tammy
Hank & Rita Leferink; Jamie, Christopher, Mark, Jennifer
Bert & Janet Leferink; Joe, Rebecca
Ada & Alex Koeslag; Bill, Justin
Wayne Leferink
Tim Leferink
"And I heard a voice from heaven saying: "Write this: Blessed are the dead who die in the Lord, henceforth, blessed indeed says the Spirit, "that they may rest from their labours, for their deeds follow them" (Rev. 14:13).
Address: R.R.#1, Georgetown, ON L7G 4S4

Early Saturday morning, June 30, 1984, our Lord called home to Himself, at the age of 78,

HUIBERT VANDENDOOL

Loving father to:
Gordon & Rachel VandenDool — Barry's Bay
Irene & Everet Kraayenbrink — Port Lambton
Ina & John Kraayenbrink — Port Lambton
Peter & Anne VandenDool — Port Lambton
Bert & Judy VandenDool — Port Lambton
Willy & Bob Vellinga — Chatham
Dick & Jeanne VandenDool — Sombra
30 grandchildren, 5 great-grandchildren.
Funeral services were held at the Wallaceburg Chr. Ref. Church, July 2, 1984.
Corresponding address: Mrs. Everet Kraayenbrink, R.R.#1, Port Lambton, ON L0P 2B0

Obituaries

After a long illness, our Lord, in His infinite wisdom, took unto Himself, on June 19, 1984, our dear sister and sister-in-law,

WILLEMINA RENSJE SALOMONS
(nee Teule)

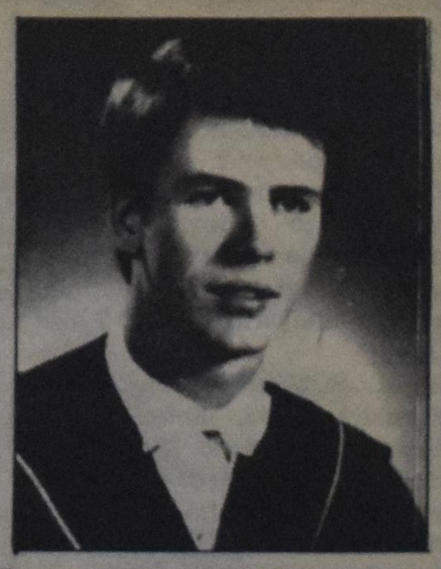
at the age of 72 years.
Dear sister of:
Chris Teule — Groningen
Jaap & Ge Teule — Zwolle
Wid. Jantje Teule — Sneek
Frank & Omke Vos — Red Deer
Gerrit & Hilly Teule — Sunderd
Funeral services were held June 22, 1984 at 2:30 in the Chr. Ref. Church, 17 McVicar Street, Red Deer, Alta. Rev. W. Vander Beek officiating.
"But thanks be to God! He gives us the victory through our Lord Jesus Christ."

One June 23, 1984, the Lord suddenly took unto Himself

NANCY VAN BRUMMELEN
(nee Rijksen)

at the age of 77 years.
She now rejoices with her husband, who predeceased her by two months, before God's throne of grace. Their wedding text followed them with their passage from this earth: How lovely is Your dwelling place, O Lord Almighty!" (Psalm 84:1).
Survived by her three children and their families:
Louise & Mac VandenBrink; Lloyd & Susan; Monique — Kalamazoo, Mich.
Harro & Wilma Van Brummelen; Glen, Tim, Yolanda — Surrey, BC
Miki & Ross Stewart; Mary, Andrea — Dahran, Saudi Arabia
10638-132A St., Surrey, BC V3T 3X7

Graduation



Rev. and Mrs. H.R. De Bolster and family gratefully announce the graduation of their son and brother
C. LEONARD DE BOLSTER
from the faculty of medicine of the University of Toronto with a Doctor of Medicine degree. Len graduated earlier from Dordt College and Beacon Chr. High School in St. Catharines. He will do his internship and residency in Calgary, Alta.
Hearty congratulations to Len and his wife Elaine.

Ministers

The Grace Christian Reformed Church in Cobourg, Ontario welcomes ministers vacationing in our area to our pulpit during July and August. Please phone Henry Rhebergen at 416-372-4149.

CLINTON: The Clinton Chr. Ref. Church of Clinton, Ont. is seeking a new pastor to serve a large congregation, in a rural setting, in S.W. Ontario. We invite inquiries, which should include a personal resume, from any pastor who would like to consider the challenge. For more information please contact: Mr. Peter Damsma, R.R.#5, Clinton, ON N0M 1L0 or phone: (519) 482-9849.

Classifieds

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7R 3S9. Please enclose $2.00 for a complete information package explaining our services. *Established 1967.*

I have a very attractive 28-year-old sister living in the Hamilton area. She is a very sensitive, caring, young woman, who has had a very bad relationship, for too many years. She is not married. We would like very much for her to meet men of Dutch background, but it's not necessary; also of a Christian background would help. If you are sincerely interested, mature, single, or divorced please write to Box #4818, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Professional gentleman, Christian, divorced, mid-fifties, and of average build seeks female companion of similar age range and living within reasonable distance of the Hamilton area to share activities, outings, quiet times. Please enclose recent photograph and phone number. Send to Box #4810, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Het consulaat generaal zou gaarne in contact willen komen met de navolgende personen
HOFMANS, Maria Aldegonda Theresia, geboren op 23 november 1938 te Geleen, laatstbekende woonplaats Amsterdam, naar Canada vertrokken op 19 september 1967.
JUNGBEKER, Mevrouw J.A.M., laatstbekende adres in Canada Route 4, Highway 59 South, Woodstock, Ontario.
KIP, Gerrit J.F. geobren op 9 april 1918, laatstbekende woonplaats en adres in Canada: Sebringville Pr. 1, Ontario.
KRUITHOF, Bertus, geboren op 1 april 1919 te Arnhem, laatstbekende adres: W. Pastoorsstraat 36''', Amsterdam, naar Canada vertrokken op 7 juni 1955.
VAN ROSSUM, Huberdina Benedicta Maria, laatstbekende adres in Nederland: Beatrixhof 465, Uden, naar Canada vertrokken op 1 juli 1982 met bestemming British Columbia, laatstbekende adres: Box 192, Cassiar, BC
WESSELINK, Gerardus Hermanus, geboren op 17 augustus 1919 te Tubbergen, laatstbekende woonplaats: Weesp, naar Canada vertrokken op 7 mei 1952.
Netherlands Consulate General
1 Dundas St., West, Suite #2106
Box 2, Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Help Wanted

Day Care Teacher

Openings for full-time teachers with Early Childhood Education certification in growing pre-school in the Toronto area.

Send resume to:
Mrs. H. Meininger, Supervisor
IMMANUEL DAY CARE CENTRE
Channel Nine Court
Agincourt, Ontario M1S 4B5

Cascade Christian Counselling Centre

invites applications for a

Part-time Therapist

a Master's degree in Social work or psychology is desired. Clinical experience in providing individual, marital and family therapy is essential. Please submit (1) written vita (2) statement on how you integrate your faith and counselling practise, by August 30, 1984, to:

Dr. D. Farenhorst
201B-14980-104 Ave.
Surrey, BC V3R 1M9

Help Wanted

Housekeeper wanted
Widower in his thirties, with young children, living on a dairy farm in Southern Ontario and member of a Canadian Reformed Church needs a live-in housekeeper. All replies held confidential. Please reply to: Box #4817, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Required: A person willing to learn a baking trade with a small bakery company in southern Ontario. For further information call 519-822-4226.

Needed: Loving, responsible, person to join our family, to play with, and look after, 2 pre-schoolers while Mom teaches. Some light housework. Good salary. Montreal area. If interested please reply to Box #4812, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Full-time **driver-salesman** needed for wholesale florist to sell tropical plants. Hamilton area. Reply to: Box #4792, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Help needed: 2 girls needed for year-round employment in greenhouses, crysanthemum cutflower culture. Noordam Greenhouses, 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0; 416-689-6761.

Help Wanted

Branch Manager

Required by a leading floral industry wholesaler.

This position is accountable to senior management and requires complete responsibility for branch functions including sales, purchases, staff and office administration.
The successful applicant will be a self-starter and will require strong interpersonal skills in dealing with customers and fellow employees.
Interested applicants should forward their resume, stating salary requirements to:
CREEKSIDE GARDENS LTD.
Box 25, Fairlane Rd.
Jordan Station, ON L0R 1S0

Bookkeeper Wanted

REDEEMER COLLEGE is in need of a bookkeeper effective September 1, 1984. The applicant should be familiar with all areas of accounting including financial statements to balance sheet. The applicant preferably will be enrolled in a formal accounting certification program such as RIA, CGA or CA.

The successful applicant will be committed to the Reformed faith. Please send resume with references before July 25, 1984, to:

Dick L. Kranendonk, Business Director
Redeemer College
467 Beach Boulevard, Hamilton, ON L8H 6W8

Christian Organization invites applications
for
a full-time **FUND RAISER**

Duties to include:
- making contact with churches throughout the province of Ontario,
- initiating a system of local support and supervising follow-up activities,
- assistance in preparing promotional material.

Job provides a basic guaranteed salary plus a generous bonus system.

Apply to:
P.O. Box 130, Belleville, Ont.

Residential Supervisor

Required for a licensed Christian Senior Citizen Home in Lucan, Ontario. (15 miles north of London). Immediate opening.
Qualifications: Residential experience in cooking, cleaning, medication, and have ability to demonstrate supervisory skills.

Apply with resume to:
Mr. W.J. Nieuwland
The Villa
Box #87, Lucan, ON N0M 2J0
or call (519) 227-1073 (Business)
or 227-4926 (Home)

Cottages

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.
(705) 429-2420
459 Mosley St.
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

Langs Marina and Campgrounds
. Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.
Write or phone for brochure:
Langs Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

For Rent

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US $300-$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

For Rent

Stoney Creek, Ont.: 3 bedroom house with 2 appliances and garage; available July. Phone: 662-7037.

Accommodation

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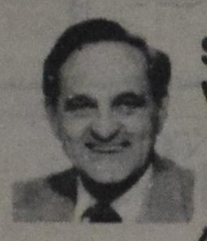

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Don't forget! C.C. will not be published July 13 and 27 and August 10 and 17. Have a nice summer!

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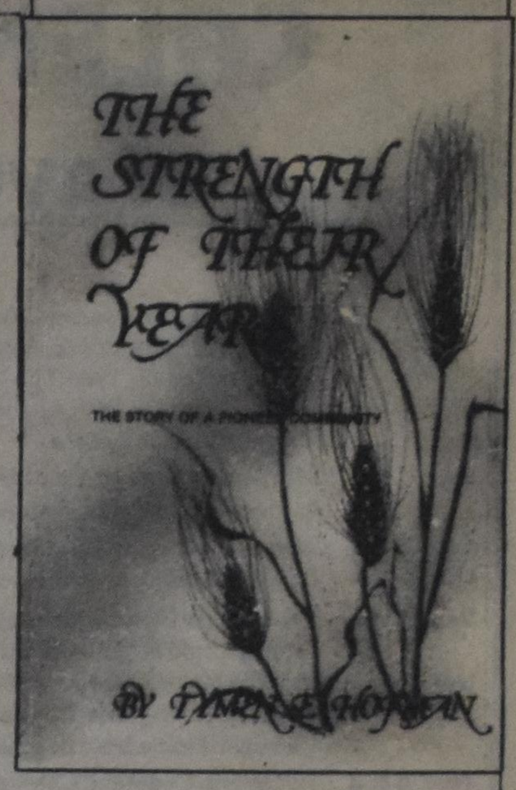
Rev. J.S. Mantel,
Former Pastor, Nobleford Chr. Ref. Church

Miscellaneous



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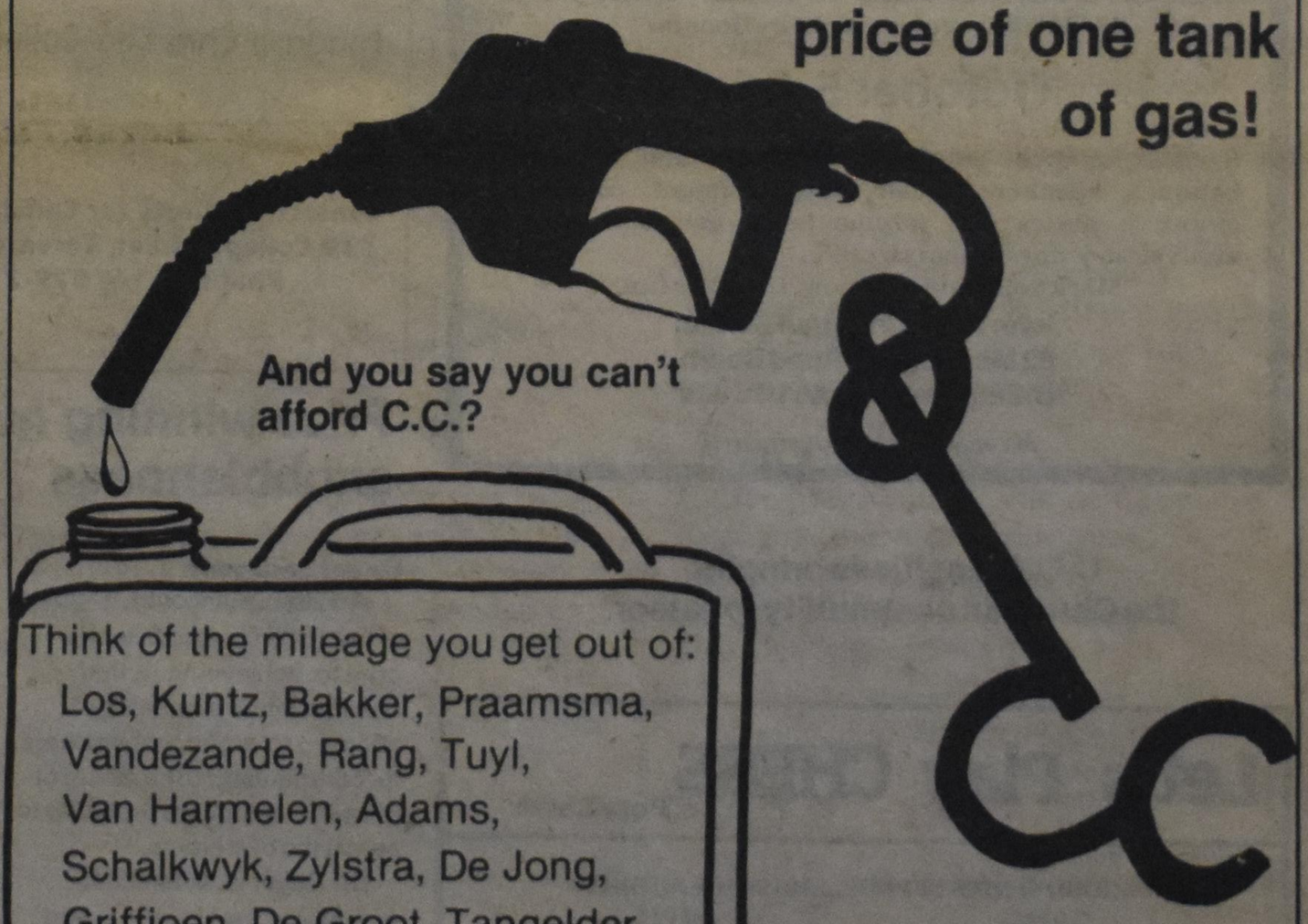

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Events

CALENDAR of events

July 31-Aug. 3	Second S.A. congress on Calvin research. Contact Mr. G.L. Kruger, IRS, PU for CHE, Potchefstroom (tel. 01481-23484) no later than May 15, 1984.
August 3-6	"Joy in Living" — 26th Annual ICS Niagara Family Conference, Niagara Christian College.
Sept. 15	27th Annual Convention of the Ontario Chr. Ref. Sunday School Association; 9:00 a.m. registration, Hebron CRC, **Whitby.**
Sept. 22	Willowdale Chr. School 25th Anniversary in **Willowdale.**
Oct. 5 & 6	25th Anniversary of John Knox Christian School, **Woodstock.**
Sept. '84	International Plowing Match: For accommodation call Mrs. Femmy Linde at 519-638-2158.
Oct. '84	Visit Old Mexico. See your missionaries in action — Mexico City and surrounding area. Contact Mrs. Christine McDougall, Canadian Home Bible League at (416) 741-2140.
Nov. 2 & 3	All Ontario Cadet and Calvinette convention in **Niagara Falls,** hosted by the Niagara Council.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Aug.3	Fri.July27	Thurs.July26-8:30a.m.	Wed.July25-8:30a.m.
Fri.Aug.24	Tues.Aug.21	Thurs.Aug.16-8:30a.m.	Wed.Aug.15-8:30a.m.
Fri.Aug.31	Tues.Aug.28	Thurs.Aug.23-8:30a.m.	Wed.Aug.22-8:30a.m.

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Calendar of events

Did you know you can place a free short announcement of upcoming events on the calendar featured on this page? Just specify the date, time and place of your event and which issues of C.C. you want your announcement placed and we will run it free of charge. Calvinist Contact reserves the right to edit all announcements to suit editorial policy. Send announcements to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Bed & Breakfast

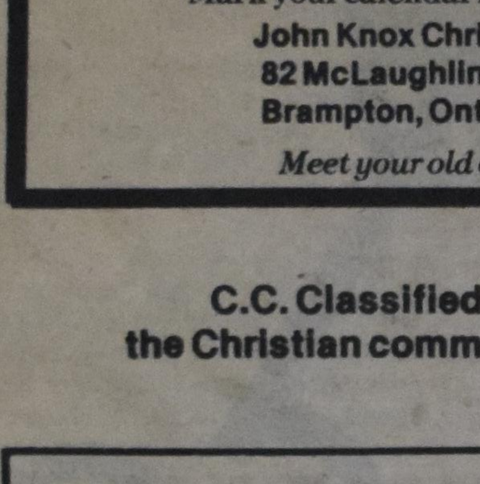
Calvinist Contact invites those who provide bed and breakfast services to place their ad **FREE** this summer in the classified section. Each ad will be placed two times.

Let's Play CHESS

Pete Layer

SECOND SERIES OF PROBLEMS IN THE SUMMER

#1014
Dr. Fabel, Germany 1956
2



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3-mover 3 pts.

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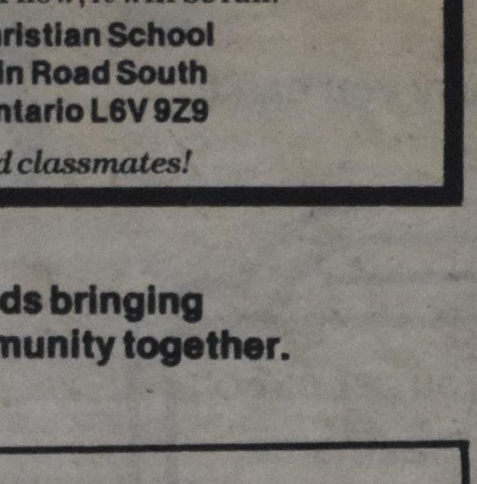

10
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Comments

1. These Summer Problems should not tax you beyond your time availability. The variations will not be too difficult to find.
2. Please give the key, threat and all variations of #1014 and the key and threat, if any for #1015. Keymove is fine if you send in your solutions on a postcard from your holiday spot.
3. The deadline is Sept. 20, 1984 postmarked for the Summer Series, #1012-1015.

Prize-winning nutritionist attacks scientific snobbishness

David Spurgeon

A British nutritionist, recipient of the 1983 Unesco Science prize for achievements that reduced infant deaths, has attacked scientific snobbishness for contributing to the failure of primary health-care problems to attract the best brains.

Dr. Roger G. Whitehead, speaking at the Unesco award ceremonies in Paris last February 22, said:

"While disciplines like molecular biology are advancing with great rapidity and ingenuity, the quality of data relating to down-to-earth topics like human nutrition is nothing like so good.

"We are failing to attract the best brains into this type of work and I fear scientific snobbery must bear a lot of the blame. Scientific prestige does not come often to people who direct their skills towards testing hypotheses mainly related to problems of primary health care," said Dr. Whitehead.

Dr. Whitehead, director of the Medical Research Council Nutrition Unit at Cambridge University pointed out that, "We cannot, for example, state with any great exactitude how a mother's diet should change during the course of her pregnancy."

"Nor do we really know the optimum diet to sustain lactation over prolonged periods of time, a function critical to the health of children up to two years of age in the developing world," he said.

Continuum between affluence and poverty

Health and nutrition in the developing world is not something totally separate from that in Europe or the United States, Dr. Whitehead said.

"There are differences of course, but in reality what one is dealing with a continuum between affluence on the one hand and poverty on the other. Our policy (at the Medical Research Council's laboratory) has always been to carry out duplicate investigations in Cambridge and in rural Africa, in order to understand both situations within a relevant international perspective."

Dr. Whitehead said that existing text-book ideas about food requirements for pregnancy and lactation "are totally impossible to apply within the economic constraints facing most countries in the world." He and his colleagues are now carrying out fundamental research in Europe, Africa and Asia to determine exactly how much a mother's food intake must rise during her pregnancy to carry out these functions properly. They hope this will provide the baseline data needed to describe a realistic diet for mothers in developing countries.

Work already done by Dr. Whitehead and his team has shown that food supplements in the form of biscuits can bring a developing country mother's total nutritional intake up to the level found among mothers in Cambridge and Glasgow. When this is done it reduces the percentage of babies who are small at birth (weighing less than 2.5 kg) from 30 per cent to 5 per cent.

Dutch

Persoverzicht

Carl D. Tuyl

Weest gedachtig nu, goede burgers, aan het aloude spreekwoord: "Veel beloven, weinig geven, doet de gek in vreugde leven," want de verkiezingsleuzen gaan uw oren bekoren. Het wordt weer een nieuwere vorm van "een kip in iedere pan en een Cadillac in iedere garage." De eerlijkheid gaat de kast in, en de flauwekul zal niet van de lucht zijn. Weest dus op uw hoede.

Een eerlijke politicus zult U herkennen aan de inhoud van de volgende toespraak: "beste mensen we zijn met z'n allen bijna op de fles, en de enige manier om er weer boven op te komen is met meer belasting zodat onze afschuwelijke nationale schuld afbetaald kan worden."

Wedden dat noch Turner, noch Mulroney die eerlijkheid op kunnen brengen? Bovendien vraag ik me af hoe we in vredes naam nog meer belasting zouden kunnen betalen. Gemiddeld gaat er al 52 cent van iedere dollar die we uitgeven naar de fiskus. Ja lees dat gerust nog maar 's een keer: van iedere dollar die U uitgeeft gaat er 52 cent naar de kas van de regering.

Turner liet Hare Majesteit weten dat ze haar bezoek maar moest uitstellen en de kranten berichtten dat de koningin daar in had toegestemd. Dank je de koekoek, als ik iemand laat weten dat hij of zij niet welkom is dan zullen ze ook wel weg blijven.

We waren getuigen van de wel beproefde politieke wet "voor wat hoort wat." De laatste Trudeau trawanten werden beloond met goed betaalde benoemingen. De voormalige en veel vloekende Minister voor Landbouw verhuist naar Rome en zal dus moeten gaan leren om in het Italiaans te vloeken. Hij krijgt daar een salaris van zo om ende bij $85.000 per jaar. Als dat in lires uitbetaald wordt is die man op slag millionair. Hij en alle andere ja-knikkers zijn nu wel aardig onder dak voor de rest van hun aardse leven.

De beslissing om de verkiezing te houden viel (ook toevallig) na de publikatie van het resultaat van het laatste publieke opinie onderzoek: Liberals 49 % en de Konservatieven 38 %. Turner liet daar geen gras over groeien. Men moet het ijzer smeden als het heet is, niet waar, oftewel hooien als de zon schijnt.

Hier is een exklusieve C.C. spekulatie: een koalitie regering met Broadbent als man in het midden. Dat zou leuk zijn en ik gun het onze rooswater-socialist gaarne. Hij is per slot van rekening de enige politieke veteraan in het trio. Het zou ook wel een goede politieke oplossing zijn. We moeten natuurlijk niet vergeten dat onze aanzienlijke ekonomiese problemen dateren van de tijd dat Turner Minister van Financien was. Tussen twee haakjes dat grapje van een verkiezing kost ook al honderdmiljoen. Daar zou je een hoop King pepermunt voor kunnen kopen.

Genoeg, genoeg! Ik weet dat U zit te popelen om nieuws uit Fenelon Falls. Laat ik maar met de deur in huis vallen: het vissen is knudde. Ik had graag wat visserslatijn willen vertellen, maar zelfs ik kan van twee miezerige vissies geen sukses verhalen spinnen. Bovendien was Ds. De Jager van Bowmanville te gast en die eerlijke man zou mijn verhalen tegen spreken.

Zondag a.s. gaan we naar Ds. Kyuvenhoven luisteren in Lindsay, en we hebben na eindeloos speuren de Hollandse winkel in Lindsay ontdekt zo dat we weer goed in de capucijners zitten. Ik heb de racoons zo gepest dat ze ten einder raad maar vrijwillig vertrokken zijn. Onze grasmachine, die knettert als een aankomende onweersbui, heb ik maar goed laten lopen, en de dag-en-nacht country-music van 910 AM Lindsay zou zelfs een olifant op de vlucht drijven.

We zullen al het verkiezings-gedoe met ademloze spanning gade slaan en getrouw voor U rapporteren. Wat U niet in de krant zult kunnen lezen komt in deze rubriek. En hier is onze eerste waarneming: Mr. Turner beweert dat hij een nieuwe richting inslaat net zoals een andere premier nieuw dat zou doen, en bijna gelijktijdig zegt hij het beleid van de afgelopen jaren goed te keuren. Ra, ra ra hoe kan dat?

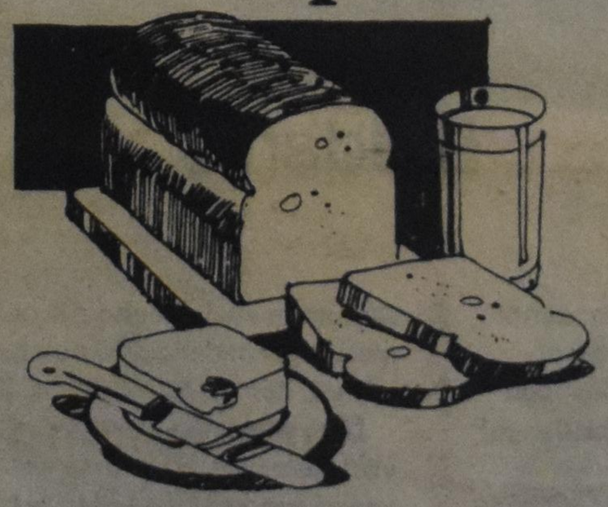
Deze en andere vragen zullen mijn gade en ik bespreken over het avondmaal van capucijners met speklappen. Andere vragen die ons bezig houden bestrijken het terrein van de ambten in de kerk. Hoe kan het dat een synode uitdrukkelijk zegt dat het werk van een ouderling verschillen moet van het werk van een diaken? Wat zit daar nu precies achter?

Mocht er nog tijd en animo over zijn dan snijden we weer een ander onderwerp aan: waar zijn de snoekbaarzen in Sturgeon Lake? U ziet zo blijft het leven nog vol met duistere geheimen.

Vragen die onze nachtrust verstoren: hoe kan het dat de kerk maar steeds van tekort tot tekort door blijft gaan? Hoe lang kunnen de mensen van de Back-to-God Hour zonder rust blijven werken? Vragen, vragen, vragen ...

Carl D. Tuyl

Waar kunnen mensen die in zorgen zitten altijd een helpende hand vinden?



Wist u dat het Canadese Gouvernement 50 procent van het geld dat de Provinciale Regeringen uitgeven voor hulpverlening aan alleenstaanden en families in nood, beschikbaar stelt?

Deze staatsgelden worden overgedragen aan de provincies onder het Canada Assistance Plan (CAP).

Wist u dat in 1982/83 de provincies meer dan $3 biljoen in staatsgelden ontvangen hebben door middel van dit plan?

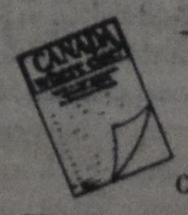
Welke hulpverlening voor de behoeftige medemensen wordt gefinancierd door CAP?

- algemene sociale bijstand (welfare payments)
- verzorging van bejaarden, kinderen en invaliden
- welfare programma's voor kinderen
- day care and homemaker services.

Wist u dat deze programma's, welke gesteund worden door het Canadese Gouvernement door middel van CAP, hulp bieden aan meer dan 2 miljoen Canadezen?

Het Canada Assistance Plan is een voorbeeld van het voortdurend nakomen van de verplichtingen van de Canadese regering om hen die het meeste hulp nodig hebben, bij te staan.

Voor meer informatie over deze en andere programma's van de Canadese Regering, die voor u van waarde zouden kunnen zijn, vul de onderstaande coupon in en stuur het op naar het opgegeven adres.



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Dutch

Record aantal mensen voor mis in Downsview?

(Canadian Scene) — Er wordt verwacht dat de mis die op 15 September aanstaande in Downsview door Paus John Paul II bediend wordt meer mensen bijeen zal brengen dan ooit in de Canadese geschiedenis is gebeurd.

Kerkelijke autoriteiten praten over enkele honderdduizenden, maar algemeen wordt verwacht dat er — als het weer goed is — wellicht een miljoen mensen naar Downsview zullen trekken.

Voor het vervoer van al die mensen worden nu al maatregelen getroffen. Via GO train en bus diensten zullen van een aantal verschillende punten in Metro Toronto speciale diensten worden geregeld. Er is één punt dat de autoriteiten willen benadrukken en dat is dit: dat niemand in de buurt van waar de mis gehouden wordt zal kunnen parkeren.

Het gebied van het altaar beslaat ongeveer één acre en in de halve cirkel daaromheen, een gebied dat 1150 acres beslaat, is dan ruimte voor de kerkgangers. Er is alleen zitplaats voor de autoriteiten, voor gebrekkige mensen en voor priesters en voor het uit 10.000 leden bestaande koor en orkest.

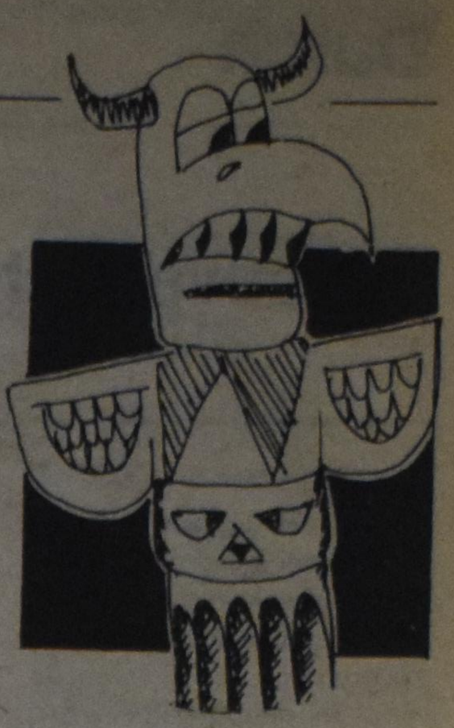
Er worden geen plaatsen gereserveerd en wie het eerst komen hebben de beste plaatsen. Op verschillende plaatsen komen toiletten en fonteintjes met drinkwater en aan de buitenkant komen tentjes waar men verversingen kan kopen.

Er komen ook enkele tijdelijke ziekenhuizen met dokters en assistenten en er zullen ziekenauto's klaar staan voor het vervoer van patienten van de eerste hulp posten naar deze ziekenhuizen.

Canadian Scene

De mis begint om 3.15 uur en de Paus verlaat het terrein om 5.45 uur.

Er wordt echter verwacht dat het wel na middernacht zal zijn voordat alle mensen het terrein verlaten hebben.



Ruimte-vrij ei op jodium-vrij brood?

In de week voor Pasen begon de dierenbescherming een actie tegen de legbatterijen, waar kippen een bewegingsruimte hebben van zo'n 20 bij 18 centimeter. Dierenbescherming wil de paaseieren kopers erop attent maken dat scharreleieren- waarbij de kip dus vrij rond loopt, niet alleen lekkerder zijn maar ook-wat de Dierenbescherming noemt: legkip vriendelijk zijn.

De organisatie hoopt dat het publiek zal aandringen op scharreleieren, al zijn deze duurder: zo'n 2 cent per ei.

Van ei naar brood. Artikel 7 van het broodbesluit hoeft volgens de Hoge Raad ons hoogste rechterlijke college, niet te worden nageleefd. Dit artikel schrijft voor dat het zout dat bij de broodbereiding wordt gebruikt een zeker gehalte van jodium moet bevatten, een voorschrift dat bedoelt is om struma te voorkomen.

Twee alternatieve bakkers uit Nijmegen weigerden echter dit jodium toe te voegen. Zij werden beboet, maar gingen in hoger beroep tot het bittere einde: de hoge Raad.

En deze stelde zich achter de opvatting van de alternatieve bakkers, dat het jodiumvoorschrift een maatregel is met een medische doelstelling, en daarom niet thuishoort in de warenwet en dus ook niet in het broodbesluit.

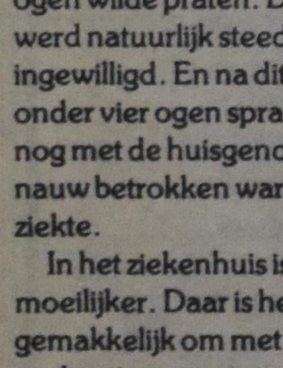
Appel diefstal niet de moeite waard

Uit de etalage van gallerei Krikhaar is zeer vroeg in de morgen een schilderij van Karel Appel gestolen ter waarde van 16 duizend gulden.

Een man, zo hadden overburen gezien, sloeg de ruit in en wandelde met de Appel onder zijn arm weg.

De direct gealarmeerde heer Krikhaar belde prompt de politie met de melding dat er bij hem een Appel was gestolen.

Hij kreeg het wat knorrige antwoord: Belt U ons zo vroeg op over het stelen van een appel?



Onder de Streep

John VanHarmelen

Bidden in het Ziekenhuis

Het is niet altijd even gemakkelijk om ziekenbezoek te doen. Je wordt vaak zo weinig alleen gelaten met de zieke. Andere gezinsleden willen er ook zo graag bij zijn als de dominee op ziekenbezoek komt. Ze zijn immers ook lotverbonden met de zieke, en hebben ook vaak behoefte aan een bezoek van de predikant.

Ik moest nog al vaak de opmerking maken dat ik, in verband met het kruis dat de patient te dragen had, graag even met de zieke onder vier ogen wilde praten. Dat verzoek werd natuurlijk steeds ingewilligd. En na dit gesprek onder vier ogen sprak ik ook nog met de huisgenoten die zo nauw betrokken waren bij de ziekte.

In het ziekenhuis is het moeilijker. Daar is het niet zo gemakkelijk om met een patient onder vier ogen te spreken. Er zijn grote zalen, maar ook zalen van acht, zes, of vier bedden. Sommige patienten zijn verzekerd voor *semi-private*, dan behoef je de kamer maar met één andere patient te delen. Je kunt meestal als je beslist met iemand onder vier ogen wilt spreken, een gordijn rondom het bed trekken.

Meestal bad ik voor de hele zaal, voor alle patienten, het verplegend personeel, de dokters. Als je apart met een patient gaat bidden wordt dit later verkeerd uitgelegd. Men gaat de patient vragen: denkt die dominee van jou dat jij alleen een gebed nodig hebt? Beschouwt hij ons als heidenen? enz.

Soms moet je wel even apart praten en bidden met je eigen patient. Dan zei ik dat meestal even tegen de 'zaal' — ik zal voor u allen bidden, maar ik heb ook nog iets te vragen aan God voor deze zieke.

Dat gebeurde eens heel duidelijk toen ik de chirurg in zijn kantoor had bezocht om naar de toestand van Mrs. Weidinga te vragen. Hij vertelde mij dat ze niets meer konden doen voor haar. "Ze zit vol kanker, en had zo'n pijn dat wij gisteren besloten voor de verlichting van de pijn enkele zenuwen buiten werking te stellen. Dat is vanmorgen gebeurd. Ze mag deze week nog naar huis om te sterven temidden van haar familie. Jammer, wij kunnen vaak symptomen van de ziekte bestrijden, maar de kwaal zelf daar hebben we nog steeds geen afdoend middel voor."

U begrijpt wat er in mijn hoofd omging toen ik de zaal binnenging, waar Mrs. Weidinga lag. Bij haar bed gekomen vond ik iemand die erg blij was want de dokter had haar die morgen geopereerd en nu had ze geen pijn meer. Ze hoopte op genezing. Ze vertelde opgeruimd dat de dokters alles zouden doen wat ze konden. "Ze stoppen mij vol met vitaminen en dan behoef ik ook niet langer in het ziekenhuis te blijven, dan mag ik naar huis."

Mrs. Weidinga was even vijftig jaar oud. Haar man was veekoopman. Ze hadden zes kinderen, drie meisjes en drie jongens. Een van de jongens was moeders zorgenkind. Over hem piekerde ze het meest. Zij was een flinke vrouw, algemeen geacht in het dorp, kon haar woordje doen op de vrouwenvereniging. En omdat haar man nog steeds dooplid van de kerk was, stond ze eigenlijk wat alleen in de opvoeding van de kinderen, die gewezen moesten worden op "de voorzeide leer," zoals het doopsformulier het uitdrukt.

En nu lag ze in het ziekenhuis. De zorgen kwamen bij haar op bed. Haar man had nog nooit belijdenis van geloof durven doen. De kinderen gingen trouw mee naar de kerk, enkele hadden al belijdenis des geloofds afgelegd.

Alleen die oudste jongen. Ze kon in hem nog niets bespeuren dat op een verandering leek. Ze zou echter voor hem blijven bidden. En ... ook voor haar man.

Nadat ze mij had ingelicht over de dokters, vroeg ik aan de andere vijf patienten hoe zij het maakten. Ik begon toen een gedeelte uit de bijbel te lezen. Daarna zei ik tegen de zieken op de zaal dat ik eerst met hen allen zou bidden, maar dat ik daarna nog een persoonlijk gebed tot God wilde bidden voor Mrs. Weidinga omdat zij die morgen van de operatie zaal was teruggekeerd, en nu misschien ook gauw naar huis zou mogen gaan.

Toen bad ik voor Mrs. Weidinga. Heel voorzichtig koos ik mijn woorden. Toen ik amen gezegd had legde ze haar hand op mijn arm en zei: "Dominee, waarom hebt u niet vurig gebeden en gevraagd of de Here mij weer helemaal beter wil maken? Denkt u misschien dat ik niet weer beter word?"

Toen zei ik: "Ik heb voor u gebeden en de Here gevraagd of Hij u alles wilde geven wat u nodig heeft nu u zo ziek bent, dat u weer thuis mocht komen om een zegen te zijn voor uw man en kinderen.

"U bent een echte christin, zo ken ik u, zo kent ons hele dorp u. Vandaag moet u als een christin aanvaarden dat u weer thuis mag komen, zoals de dokter het zegt: om thuis van degenen die u lief zijn afscheid te nemen."

Toen vertelde ik haar wat de chirurg mij verteld had. Daarop gaf zij als bescheid: "Waarom zei hij niet zelf hoe het er met mij voorstond. Nu liet hij mij leven in een droomwereld. Ik ben blij dat ik weet waaraan ik toe ben. 'k Zal nog kunnen getuigen hier op de zaal, en thuis, getuigen van mijn Zaligmaker Jezus Christus wiens eigen ik ben!"

Dat zei dezelfde vrouw die zoeven gezegd had: ik heb geen pijn meer, ik hoop op genezing. Ze kwam nog voor de zondag thuis. Het Groene Kruisledikant stond voor haar klaar. Zes weken duurde het nog voor zij heenging.

Het was een gezegend sterfbed, vooral voor haar man en haar oudste jongen. De man zag in zijn vrouw, en de jongen zag in zijn moeder wat God's genade vermag in een mens. Haar man, en haar kinderen hoorden haar zeggen: "Al ging ik ook door een dal van doodsschaduwen ik zal niet vrezen want Gij zijt bij mij, Uw stok en Uw staf die vertroosten mij!"

Dat waren haar laatste woorden!

'K Heb de chirurg later verteld hoe het met haar gegaan was. Wat een getuigenis op haar sterfbed! Het enige wat hij zei was: het sterven wordt heel vaak onder de invloed van drugs eufemistisch uitgedrukt. (Eufemistisch is volgens Van Dale's Nederlands Woordenboek: verschonend, verzachtend, verbloemend).

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Coesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Dutch

Over petjes, ouderdom wetjes en onbijbelse pretjes

Enno Enema

Syrt Wolters draagt z'n petje met ere,
en hoeft zich niet te bekere;
veel kunnen we van hem leren
als we dat maar begeren.
Syrt, hier zijn mijn veren
om jou te vereren.
Onder dat petje is een helder hoofd,
z'n ideen zijn goed gestoofd,
als je't maar gelooft.
Ik neem mijn petje voor hem af,
en dat is heus geen straf,
maar ik wil hem eren en feliciteren
voor het antwoord dat hij gaf ...

in C.C. 18 Mei op de vraag: "Zal het kleiner wordende aantal mensen beneden de 65 jaar in de toekomst in staat zijn om het groeiende aantal van de ouderen boven de 65 jaar te onderhouden?"

Hij geeft een radicaal antwoord en misschien heeft hij een enkele hier en daar zeer gedaan. Maar als we goeie patriotten zijn, die het algemeen welzijn van Canada willen bevorderen, dan zou het toch wenselijk en verantwoordelijk zijn om de oplossing in deze richting te zoeken, met een zeer geleidelijke overgang.

Het heeft alle kans van slagen voor gezonde en nog levenslustige ouderen. Voor hen die dat niet meer zijn behoren natuurlijk uitzonderingen te worden gemaakt. Ik spreek uit ervaring: arbeid in de Here adelt. Het is gezond voor lichaam en geest, voor de ekonomie, voor de nationale begroting en de geldkisten in Ottawa.

Nu wil ik aan Syrt's voorstel nog iets toe voegen.

Als ik de eerste hoofdstukken van Genesis lees, kan ik niet ontkomen aan de vingerwijzing van de Schepper, dat een getrouwde vrouw haar taak en volle ontplooing in het gezin behoort te vinden, en daar haar man aanvult, omdat hij buitenshuis geroepen is.

Het schijnt dat voor eeuwen de mensen dit niet hebben gezien, en vooral in deze eeuw, hoewel het zo duidelijk te zien is. God laat ons zien wat we er van terecht brengen als we zijn aanwijzingen niet beleven, bv. in het hoge percentage van werkeloosheid.

Normaal is dat de man de enige werknemer is in een gezin. De levensstandaard zou daardoor iets dalen, maar dat zal vele zegeningen meebrengen. Ik denk alleen aan normale gevallen. Uitzonderingen op de regel zullen er altijd zijn en behoren aanvaard te worden. Het schijnt dat de Here onze pragmatiek door de vingers ziet.

Maar als we de Bijbel goed kunnen lezen zou ik hetzelfde zeggen wat Jezus zegt in Mattheus 19:8 "Mozes, om de verharding van harten, liet jullie toe om je vrouwen weg te sturen, maar zo was het niet vanaf het begin."

In Markus 10:4-9 staat het er zelfs nog iets duidelijker. Het komt hier op neer, dat God door Mozes het schijnt toe te laten, maar het was niet zijn oorspronkelijke bedoeling. Wat zou de wereld er tegenwoordig anders uit zien als Abraham er geen tweede vrouw bij had genomen naast Sara. Wie oren heeft om te horen, laat hem horen wat de Heilige Geest te zeggen heeft.

Als een getrouwde vrouw buiten haar huis en gezin gaat werken, stapt ze buiten Genesis 2:15, 18, 22-24. Dan is ze geen hulp voor de man waartoe ze bestemd was, maar ze gaat haar eigen gang. Ze is bezig om de mysterieuze eenheid van Genesis 24b te verbreken. Dat betekent dat bij een huwelijk twee verschillende mensen een nieuwe eenheid vormen, en ze breekt die mysterieuze eenheid als ze op 't werk een affair aangaat met haar employer.

Ik pleit er voor om de Bijbel biddend te gaan lezen en beleven, volgens Romeinen 12:1 en 2.

Enno Ennema woont in London, Ontario.

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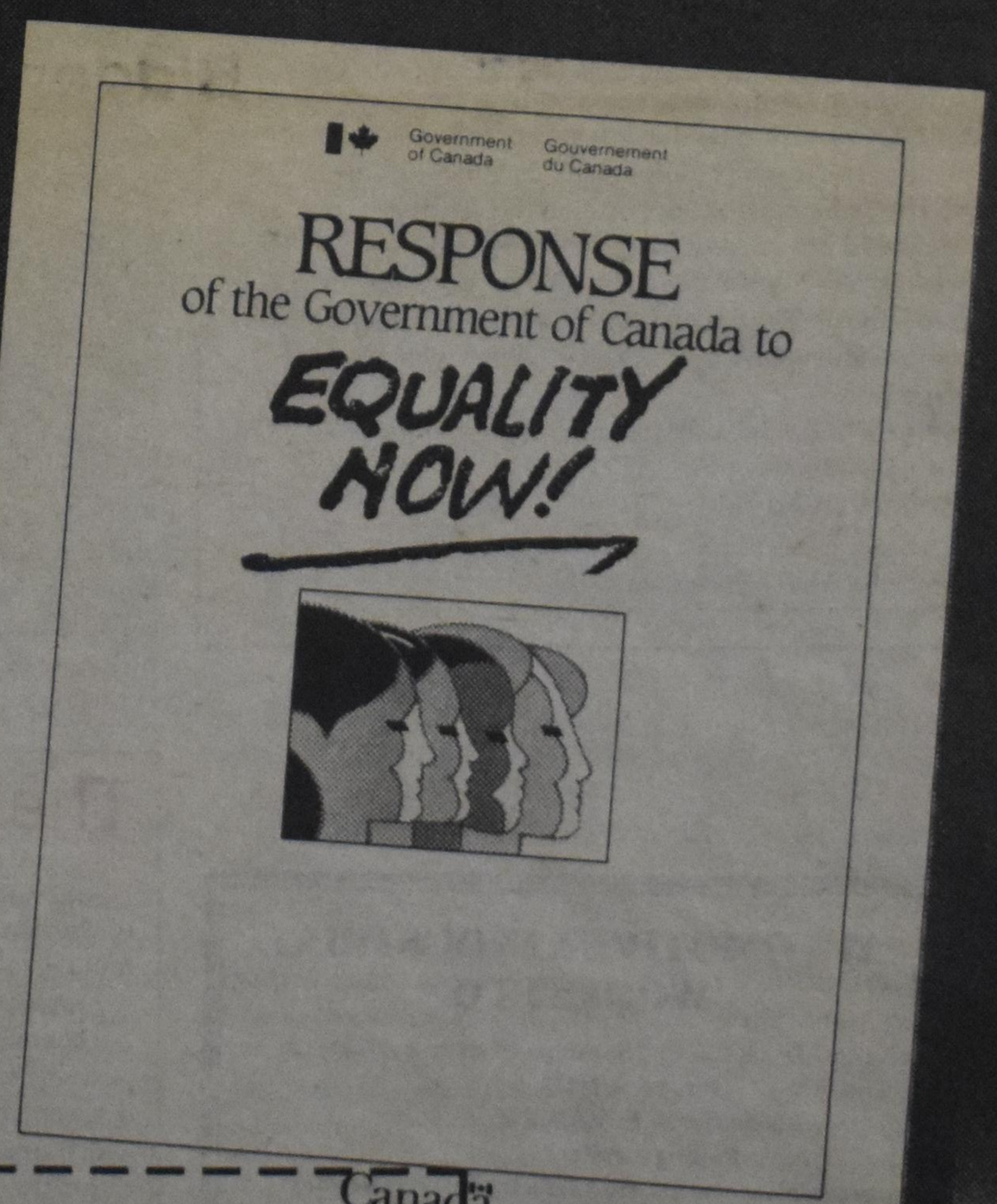

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Canada

Books

Building on the rock

Rev. Henry Van Andel

The right and the left hand

But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.
Matthew 6:3 and 4.

This word of Jesus about the right and the left hand has become a kind of saying in Christian circles.

There are two interpretations of its original meaning. It is said that in the Oriental world it was customary to call an intimate friend your left hand. In that case it was Jesus' intention to say that you should not inform even your most intimate friend how much you give.

However, another still stronger interpretation is possible. The right and the left hand belong to the same body. Therefore, Jesus' word can also mean: You must try to forget what you gave. Don't add it up in your mind so that you become proud of your own generosity.

This last interpretation is in line with another word of Jesus when He speaks of a question which believers will ask him when He returns: "Lord, when did we see thee hungry and feed thee or thirsty and gave thee drink?"

We all know that some people abuse this word of our text. They refuse to give a contribution to the church because it will be known by the treasurer or by office-bearers. They defend their refusal by saying that their left hand should not know what their right hand does. This is an easy way of trying to hide greed.

Yet, Jesus' word implies that annual contributions of church members should be kept secret by those who are in charge. The same must be kept in mind by Christian organizations who give receipts for tax purposes.

What is underscored in this word is secrecy. It is not for people to know it. The Father knows it. He sees in secret what we give and what we do not give. That is what we should remember.

And the Father will reward his generous children in His way and at His time.

Rev. Henry Van Andel

Van Andel is a retired pastor living in Burnaby, BC

Philosophy

A strong attempt to think critically

Epistemology: The Justification of Belief, David L. Wolfe, InterVarsity Press, Downers Grove, Illinois, 1982. US $3.95, 92 pp. First volume in the series "Contours of Christian Philosophy, edited by C. Stephen Evans. Henk Hart, ICS, Toronto, Ont.

There are many points of view from which we could come to the conclusion that epistemology, the theory of knowing and especially of true knowing or knowing the truth, is at the heart of doing philosophy these days. Not at the heart of philosophy, but certainly a core concern of Christian scholars, is the problem of doing philosophy and other scholarship Christianly. A series such as the one announced here would not have made it to the press ten years ago, unless the press were a small private press run by or on behalf of an institution such as ICS in Toronto. But that scene has changed.

Epistemology deals with a central concern in a specific tradition, viz. the justification of knowledge. In that tradition, known as analytic philosophy, knowledge is seen as "justified, true belief." And the business of finding out how we go about justifying our beliefs has been a major concern for philosophers raised in the analytic tradition. Today many people are saying that there is a lot of knowledge which cannot be characterized merely as holding a belief. Others say that even when knowledge is belief, most of us do not bother and do not need to bother justifying our beliefs, though we still feel that we know and that we are justified in knowing. Another new thing today is that many philosophers no longer describe to a view of knowledge called foundationalism, which was quite strong in analytic philosophy. The waning interest in foundations and in justification has created a new climate even within the analytic tradition.

I say these things because Wolfe was raised in the analytic tradition and in this book he still leans heavily upon his background. However, he also shares the new misgivings about foundations and justification. So he joins the company of all those who are looking for new ways of understanding knowledge and truth. Wolfe somehow wants knowledge to be justified knowledge, however. And so he joins Karl Popper in saying that knowledge is justified when it can withstand criticism. In so doing he stays close to analytic philosophy and positivism, at least in so far as his conceiving of the problem is concerned. At the same time he is aware that traditional analytic and positivist models are inadequate for a Christian understanding of knowing.

What we see in this book is, I believe, a fascinating example of what happens when people in a certain tradition open themselves up to the serious witness of the Gospel. Wolfe shows on page after page a strong attempt to think critically about his own tradition. In so doing he shows evidence of still being in that tradition. Yet he shows as much evidence of rejecting that tradition at crucial points. I believe this is as it must be. None of us can escape our past. We probably should not try to do so either. But we can be open to the witness of the Gospel. That, I believe, is what happens in Wolfe's *Epistemology*. Consequently, though I find myself in strong philosophical disagreement on many points, some of which I consider to be important and even crucial points, I also feel a deep kinship which undergirds the disagreements. That kinship is manifest in the fact that, even though we come from very different philosophical traditions, we know ourselves addressed by the claims of the very same faith, in the very same Lord.

Some of these criticisms I want to mention. One is that the title and the first chapter of the book are still too much oriented to seeing the problem of knowledge as a justification problem. And justification has almost all the difficulties of verification, for which reason it should probably go the route of verification. I also believe that too many criticisms of Popper have been made to allow us to adopt the criticist attitude. One of the most telling criticisms is that an empirical investigation of what science is will not justify the claim that science proceeds by means of conjecture and refutation (p. 73). A third point is that genuine faith in God (which differs from holding true belief about God) does not entertain the logical possibility of such faith being in error. If we think differently we are, I think, working with a remnant of rational autonomy that is not compatible with full surrender to God in Christ.

These, however, are points for debate. Those who wish to be informed about what is happening on the fascinating scene of Christians taking their faith seriously in philosophy should buy this book. I think it is a bit more difficult than the "introductory level" intended by the series editor. Certainly all scholars interested in the issues of scholarship and faith will benefit from reading Wolfe's account.

The emerald ring (II)

... continued from page 15.

up the argument and go back to their friendly relationship.

Fraukje looking from one to the other, her lips curved in a haughty smile; gestured with her fan. "Captain, go at once and take the Vrouwe van Stavoren with the grain out of the harbour and dump the grain over starboard into the sea before word gets around that there is a shipload of grain in port and the market price drops. Common people wouldn't understand this, but this is the only way of maintaining the market price."

Onno blanched. His hands and eyes pleaded, "You can be serious, Fraukje."

Baffled her father looked from one to the other. He realized that this was far more serious than he had thought. He hesitated. Should he leave and let love speak for itself? But what if her pride was greater than her love? He had no longer the right to interfere; the ship was hers with all what was in it — he'd signed it over to her.

She withdrew from Onno's reaching hands and pleading eyes, and said calmly, "I order you to go at once, and return for today. Tomorrow I want you to set sail for Denmark to get all the cut glass and amber you can lay your hands on."

Onno's eyes blazed as he spoke, "you can't do that, Fraukje. I won't let you. You can't waste all that grain and that in front of our hungry people. You can't Fraukje!"

The colour drained from her face as she lifted her chin. Her eyes flashed with a green fire and her fan beat a tattoo on her hand as she snapped, "I can so. I can so, Onno van Buren! I am the master of that ship. I give the orders and you obey! Go, go at once!" Her hand holding the fan pointed to the door and her voice had a hard edge as she repeated, "Go, go!"

Concluded next week ....

Lini Grol lives in Fonthill, Ont. She is a scissor artist and story teller. The illustration accompanying her story is from her own hand.

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